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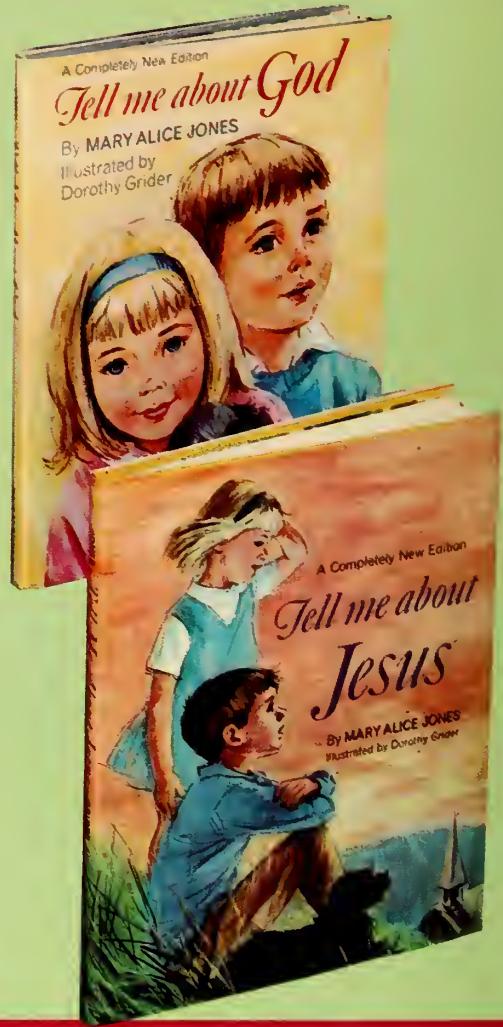
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JOTTINGS / (Continued from page 1)

them peeled and half-eaten—on a small table beside our fragrant cedar tree.

"Looks like we surprised Old Santy before he could finish that orange," Father said.

It was a magic moment, as full of wonder as any we have ever known.

After many years, the old stove has given way to central heating and is an antique; the popcorn and paper trimmings have been replaced by twinkling, multicolored lights that wink on and off around a tree sold to us by a stranger in a parking lot; and sometimes it is broad daylight before we even begin to dig into mountains of gay-wrapped packages.

But one thing remains unchanged. On the nearest table is a peeled, half-eaten orange. It will be there again this year when our grown son and daughter come home to share our tree. It will be there when our granddaughter is about four years old. Then she, too, will hear us say:

"Looks like we surprised Old Santy before he could finish his orange."

And once again, we hope, it will be a magic moment for another child, a sort of tribute to a myth who is not a myth at all but a universal symbol of love, kindness, and generosity.

The Christmas season was very much on the mind of an intense, sun-browned



Don pets a tiny Congo antelope.

man who visited our office recently. He is **Don Collinson** who, by coincidence, dropped in on us only a few days after we had produced—with the abundant help of his photographs and background material—the pictorial story on Pam and Chuck Stiers in the Congo [see page 24]. He was in the States for a month to be with his wife and three daughters who were in Nashville, Tenn., and hopes they will be able to join him in the troubled African land before the holidays.

Don, who is director of the agricultural school at Congo Polytechnic Institute, has a background in photography almost as extensive as the one he has in agriculture. He has been at photography since his aunt gave him a small box camera with flash attachment when he was 12. It helped him as the editor of several high-school and college yearbooks, but led to one particularly embarrassing moment while he was attend-

ing Augustana College at Rock Island, Ill.

The well-known Methodist missionary E. Stanley Jones was speaking at Augustana that night, and young Collinson was bold enough to take a flash picture of the distinguished guest while he was talking.

"E. Stanley Jones stopped right in the middle of a sentence, and looked at me," Don said. "Oh, boy, did I want to crawl under my chair! But then that good man smiled and thanked me. . . ."

That same night, Don decided he wanted to enter the mission field.

One meeting **Roger Ortmayer** for the first time might be overwhelmed by the imposing title he now holds. A former editor of *motive* and, until a year ago, a professor at Perkins School of Theology, Southern Methodist University, he now is—take a deep breath—director of the Department of Church and Culture of the Division of Christian Life and Mission of the National Council of the Churches of Christ in the United States of America.

This month's cover: You may recognize *The Adoration of the Shepherds* as one of the world's great masterpieces of religious art, but do you know that the artist's name was Christian Wilhelm Ernst Dietrich? Born in Germany in 1712, he died at Dresden in 1774: But this painting—one of the warmest, most radiant Nativity paintings we've ever seen—still speaks to us of what Christmas (with or without Santa) is about.—Your Editors

ILLUSTRATION CREDITS

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Losers in the 'Lightning War'

By A. C. FORREST

Editor, *The United Church Observer*
United Church of Canada

A DESPERATE NEW refugee crisis is festering in the Middle East following Israel's six-day defeat of the Arab nations last June. An estimated 1.3 million people—about half of them children—are homeless.

Israel is determined to prevent the return of 90,000 Syrians who fled from their homes above the Sea of Galilee when Israeli forces occupied that area. Israel also appears determined to permit only a well-screened fraction of 215,000 Palestinian refugees to return to their camps and homes west of the Jordan River, an area of Jordan now occupied by the Israelis.

On other war fronts to the south, there are only about 10,000 refugees in Egypt, but another 300,000 remain in the Gaza Strip, now under Israeli control. Many of these

An INTERCHURCH FEATURE also prepared for *Presbyterian Life*, *Church and Home*, *United Church Observer*, *Presbyterian Survey*, and *The Episcopalian*.—Your Editors

are second or even third-generation members of Arab families dispossessed in 1948 when Palestine was partitioned to create Israel.

Refugees are not a new problem in the Middle East. Several times before, and as recently as last February, I had visited this troubled area. I knew what a tremendous job workers of the Near East Christian Council of Churches and others had done in refugee camps with money and gifts from Protestant churches of the West.

In late July, after the smashing Israeli victory, I returned to see how the war had affected what already was a tragic situation. Because I am a Canadian, I was able to travel more freely than someone from the United States, particularly in those countries that are officially anti-American. In some three weeks, I visited several Arab nations as well as Israel, talking with government officials and refugee workers. My conclusion, sadly, is that the problem not only is larger than before but may worsen if certain hard-line attitudes on both sides continue.

In Syria the situation is the worst; there are an estimated 105,000 displaced persons. Ten thousand are camped in open fields without shelter. Nearly 70,000 are in schools, three and four families to a classroom, but many have been pushed out with the opening of school, and no other provision has been made for them by the government. The remaining 25,000 are in tents, most of them summer beach tents offering little protection from Syria's cold winters.

The Syrian government does not want these innocent war victims to become permanent residents; it appears to want to use them as a thorn in Israel's side.

So no permanent arrangements are being made for refugees. A lot of them just don't want to go back into occupied territory. "We will go back, but only under certain conditions," one refugee told me. The conditions? "That the Israelis get out."

The Israeli government, which has embarked upon an imaginative and benevolent occupation policy in occupied Jordan and Gaza, is adamant about the Syrians.

"They're out," says Michael Gomay, former Israeli ambassador to Canada and to the United Nations. "Syria is an undeveloped country of 6 million; she can absorb another 90,000."

Thousands of Arab refugees, victims of the Israeli-Arab conflict in June, are living in makeshift tents that provide scant protection from desert wind, sand, and cold. Nearly half of them are children.





Near Jericho, the author visits an abandoned refugee village on the west bank of the Jordan. Its residents fled before Israeli forces, may not be allowed to return.



Weeks after the war, Arab refugees still streamed eastward across the bombed-out Allenby Bridge to Jordan. Even today, many have not found lost relatives.

But these 90,000 are people who left homes where their families had lived for generations. They are not responsible for the actions of their unstable government. They fled last June behind a retreating army and before a pursuing enemy because they were terrified. When they realize that the right to return to their homes will be denied, resentment will intensify into hatred, and they will support the hotheads urging another war to regain Israeli-occupied territory.

Officials recognize that Syrian refugees aren't likely to interest or inspire the charity of the Western world as do those in Jordan and in Israel. The government is communist and it is almost impossible for Western correspondents, especially British or American, to get into the country to tell the full story. Obviously, though, organization is beginning. Christian churches there are traditionally competitive (their membership comprises one fifth of the population), but they are co-operating on refugee programs.

In Egypt, two hours drive north and west of Cairo, I visited a camp where 10,000 new refugees from the Gaza Strip and Sinai are being cared for in schools and houses in the United Arab Republic's "Liberation Province." They all want to go back to Gaza. Many are separated from their families. I found numerous lost children, and husbands who didn't know where their wives were.

The 300,000 refugees left behind in the Gaza Strip, however, appear to be in for a better time under Israel than under Egypt.

The Israelis seem determined to show the world they can do a better job of looking after these Gaza refugees than the Arab countries have done in nearly two decades. Soil, water, and population experts are working to develop the west bank of the Jordan for the good of the Arabs and the new occupants.

In Jordan, on the east bank of the Jordan River opposite Jericho, I stood at the Allenby Bridge—or what is left of

it after bombing—and watched harassed refugee families crossing over, carrying beds and babies on their backs. Most had their only possessions wrapped up in blankets. They passed me grimly and went on down the road headed for a camp—for one of those awful, crowded, rock-strewn, fly-bitten, dusty camps.

Before they left they had to sign a paper—or thumbprint it—saying they were leaving of their own free will and knew they could not go back without permission of the State of Israel.

Ishaq Nashashibi, an official of the United Nations Relief and Works Agency (UNRWA), showed me through a camp near the Allenby Bridge.

"Well, at least we're feeding them," he said. "This is worse than 1948."

"So many of them are two-time losers," a UNRWA doctor added. "We're starting to rear a third generation in the camps, and they're back to the tents again."

[The United Nations Relief and Works Agency for Palestine Refugees in the Near East was established by the UN General Assembly to provide assistance for the Palestine refugees—primary victims of the 1948 Arab-Israeli conflict. UNRWA's relief operations include the provision of basic food rations, shelter, and welfare services.]

On the Israeli-held side of the Jordan, the big permanent refugee camps around Jericho were empty, and all had been thoroughly looted. Many moderns had fallen among thieves on the road to Jericho. Even the Inn of the Good Samaritan had been shelled to shambles and left to a herd of goats. I found a nanny chewing an old menu.

"Over there we have the buildings, the equipment, and the staff, plus 19 years of experience," Mr. Nashashibi told me, pointing to the west bank. "Here we have little staff, practically no buildings, and all these helpless people." He showed me kitchens where food was being prepared for 32,000. "We used to cook for 1,200," he said.

North of Amman, capital city of Jordan, I spent a night



Laurence Michelmore, here checking a new tent camp for refugees in East Jordan, heads the UN's Mideast relief program originally established to help thousands of Arabs dispossessed by the partitioning of Palestine in 1948.

in what one veteran relief worker among refugees called "the worst refugee camp in the world." The name of the camp is Wadi Dleel—Arabic for the Valley of the Lost.

In Wadi Dleel today are over 13,000 homeless Palestinians who fled from Israeli-occupied Jordan. They are housed in flimsy tents on a hot, dusty desert plain about halfway between Amman and the Syrian border. There were nearly 7,000 children in those tents.

"It's worse than 1948," Nurse Mary Hawkins told me again at Wadi Dleel. She, a doctor, and other nurses provided by Save the Children Fund were looking after the babies. There were no latrines. Flies infested the place. And when the rains come, the desert will turn to mud.

They feed the children one hot meal a day—rice, lentils, and sour milk—and supplement their diet with milk every morning. Nearby is a clinic tent for mothers and small babies. I was told that three fifths of the women in the camp were pregnant, and that many others had delivered babies by the roadside on the way there.

When I left Israel 125,000 Jordanians already had filed applications to return to their homes in what is now Israeli-held territory. Those who do return will have to live in camps and homes under an Israeli military governorship, which they may not like. But at least most of them will have permanent shelter for winter, schools for their children, and medical care.

If many remain in Jordan, they may face a grim future. Jordan, some of its best land cut off and financially crippled, does not want the refugees and does not seem competent to care for them. Fortunately, the Jordan government seems to realize this, and has asked UNRWA to take over more of the refugee work.

In Syria the government is running the show with considerable help from charitable relief agencies—the Red Lion of Iran as well as the Red Cross of the West and the Red Crescent of the Middle East. Tinned foods and other supplies are coming in from the socialist countries of eastern Europe as well as other sources, and the refugees seem to be adequately fed.

What can the churches do? Conditions in the Middle East provide a dramatic illustration of what injustice, resentment, and continuing hatred between two races can do to innocent people. The unresolved Arab-Israeli conflict continues as a threat to world peace and security. And, of course, the continued diversion of scant national resources for armaments helps keep impoverished people in their poverty.

Even so, the churches can make a significant contribution. First, Christians can support World Council of Churches appeals for funds for rehabilitation and training among young refugees. Second, we can support our governments in their support of UNRWA and other international agencies. At least they keep the refugees alive and provide some hope for peace in the Middle East.

[At last report, Protestant and Orthodox churches in the United States had shipped more than 390,000 pounds of refugee supplies to the Middle East. More than \$200,000 in cash has also been sent to meet needs in Jordan, Cairo, Gaza, and the west bank of the Jordan River. Church World Service, the co-operative relief channel for 30 denominations, is raising half of a \$2 million request by the World Council of Churches. As its share, the Methodist Committee for Overseas Relief is appealing to U.S. Methodists for \$250,000.]

In addition, Christians have a right and duty to demand an end to the strife. As I see it, the Arab nations should recognize Israel and stop threatening to drive her into the sea. Israel exists, and there is no sense pretending she doesn't. Continued hating and plotting vengeance only gives Israel a logical excuse to hold the territory she conquered in the "lightning war."

Israel, on the other hand, should devote major attention to the current refugee problem she helped create. Most of the refugees are in territories she now occupies. The others who fled should be allowed to return to their homes.

We cannot expect Israel to let Syrian military forces return to the hills above Galilee. They sniped, intruded, and threatened too long. But Syrian civilians should be allowed back to their homes.

Should Israel be permitted to hold onto all her military gains? In my view, this is out of the question. If she does, she surely will have a great tourist trade, especially through control of Jerusalem—but Jordan will be ruined. Hatred will remain if the victor insists on keeping the 90,000 Syrian peasants and villagers from their homes, and refuses to allow people who fled from the east bank of the Jordan to return to search for lost relatives, or to find food and shelter.

If the refugee problem is not dealt with soon and properly, we can expect no peace or security or justice in the Holy Land for either Jew or Arab.

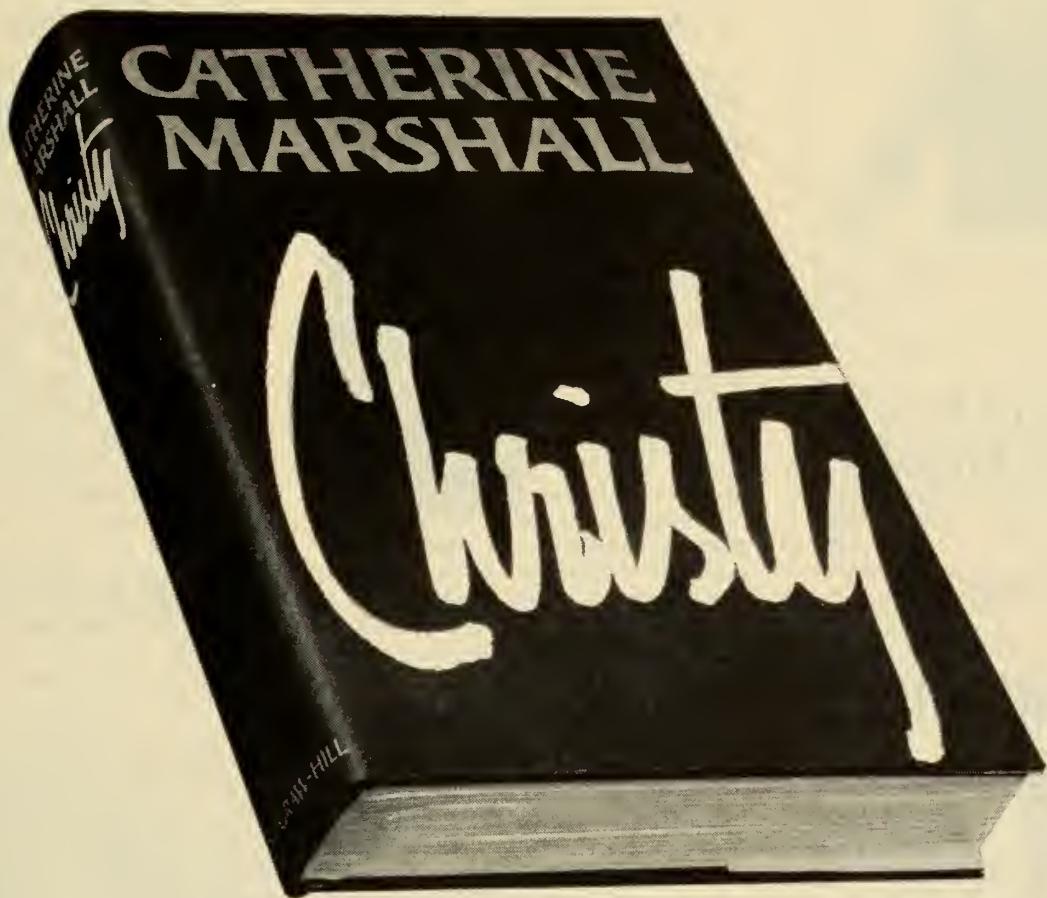
The major refugee load must continue to be carried by UNRWA and to be supported by generous governments. But there is a challenging need for Christian churches to co-operate in meeting the needs of the individual, and in giving practical aid and hope to children and young people.

The two brightest things I saw in the Middle East, where so much is depressing, were the quality of Christian workers—whether they served in a church or an agency—and the thorough-going ecumenical spirit.

"Ecumenicity is going full tilt here," David Sisson, field supply and transport officer for UNRWA on the east bank, told me.

"No one seems to care who gets the credit, or even who gets the stuff, as long as it goes to the needy," he said. Eleven agencies and church councils and the government are co-operating to help the 215,000 refugees in that sec-

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tion of the tense, unholy Holy Land.

The churches specialize in long-term programs, not in the vast emergency feeding and sheltering efforts. They have established training schools and farms where refugee boys may live, work, and learn; they also are providing scholarships and initiating self-help efforts. But in the summer of 1967 the churches and the ecumenical council again had to use words such as *emergency, crisis, relief, and charity*, too.

During my trip, I spent part of one long dark night sitting in a tent chatting about the hungry and the homeless with some Arab male nurses. Some were Christian, some were Muslim. All had been refugees in 1948. Their bitterness against Israel was intense, typical, and a commentary on the seriousness of the Middle East refugee crisis.

"There will be another war," they predicted. "They have taken our country. What else can we do?" □

WISCONSIN BISHOP JOINS OPEN HOUSING MARCHERS

Fair-housing demonstrations in Milwaukee, Wis., have the active support of Methodism's Wisconsin Area episcopal office.

Bishop Ralph T. Alton of Madison joined Milwaukee's militant priest, Father James E.

Groppi, assistant pastor of St. Boniface Roman Catholic Church, and Alderman Vel Phillips, the only Negro on the city's common council, in leading one of the recent marches supporting a fair-housing ordinance for the city.

Prior to the march, Bishop Alton announced, "I have been . . . in support of the marches since their beginning, and now I'm going to express that support in physical as well as spiritual form."

Earlier, in a letter to Methodists in the Greater Milwaukee area, the bishop had urged them to "consider how they might use their influence to bring about favorable action by the Milwaukee city council on an open-housing ordinance."

The council has taken no action on such legislation although the city has been the scene of numerous demonstrations. The campaign for open housing has been led by the youth council of the local chapter of the National Association for the Advancement of Colored People and by Father Groppi, who says that Milwaukee is destined to become "the Selma of the North."

A number of Methodist pastors and church officials in the Milwaukee area have been active participants in the demonstrations. Other marchers have come from as far away as New York and Kansas City, Mo. Several staff members of the Methodist Board of Christian Social Concerns have been co-ordinating Methodist involvement



Bishop Alton

in the marches. In addition, several annual conference Boards of Christian Social Concerns and other Methodist agencies have endorsed the marches.

The four-hour march in which Bishop Alton participated wound through the city's predominantly Polish south side. Several clergymen of various faiths were among the approximately 550 marchers.

In explaining his action, Bishop Alton expressed his hope that the demonstrations would not lose their effectiveness. He stressed that people who believe in the ideal of open housing as an expression of the Christian faith must "keep the matter a live issue."

Viet Election Fraudulent, Charges Methodist Observer

Claiming proof of various fraudulent practices, an observer for Methodist and other religious and peace agencies has charged that at least 10 percent of South Viet Nam's presidential election votes were "manufactured."

Prof. David Wurfel of the political-science department at the University of Missouri, says that the Vietnamese generally believe the fraud was even more widespread. His 10 percent estimate included only votes recorded "where no voters existed," and not the vote-buying and pressuring, which he had expected.

A specialist in Southeast Asia affairs, Wurfel made his sixth trip to Viet Nam last summer under the sponsorship of the Methodist Division of Peace and World Order.

After observing the election in Saigon and two other provinces, and visiting in others, he reports that the Vietnamese "disillusionment now is greater than ever," and that anti-Americanism is more widespread than is admitted. He believes U.S. support for a "military dictatorship" in Saigon is leading more and more Vietnamese intellectuals to support the National Liberation Front, despite its being communist.

Board Fights Apartheid With Green Power

The Methodist Board of Missions will withdraw a \$10 million investment portfolio from the First National City Bank of New York if the bank renews a credit arrangement with the government of South Africa.

The board's executive committee made the decision in September after two years of consideration of how to fight South Africa's apartheid (racial separation) system. The issue also seriously concerns several other denominations and ecumenical agencies. The New York bank, one of eight New York and two Chicago banks in a consortium, was to review its \$40 million revolving credit arrangement with South Africa in October.

The board's action applies only to the National Division's portfolio of marketable securities and would leave various checking accounts in First National City Bank. Mission officials have been unable to find ways to transact overseas missionary business without dealing, directly or indirectly, with banks in the consortium.

In another move related to South Africa, the board granted \$100,000 to three projects opposing apartheid. The board also urged the United States government to join 30 other nations in contributing to the United Nations Trust Fund for South Africa, which aids persons charged under apartheid laws and helps political refugees.

Earlier, the Woman's and World



Appreciative pickets carried the news of the Methodist Board of Missions decision to remove funds from a New York bank which extends credit to the apartheid-supporting South African government. Steve Schomberg, a student at Union Theological Seminary and Methodist president of the University Christian Movement, asks other church agencies to take similar action.

Divisions of the board made joint grants totaling \$350,000 to projects in 10 African countries for the advancement of women through education and leadership training.

In other actions dealing with peace and domestic poverty, the board:

- Protested the violation of human rights in Viet Nam, including the mounting numbers of American young men who are suffering, dying, and being denied opportunity to plan their lives. The same resolution deplored the increasing diversion of funds and national attention from the problems of Negroes and other poor, and "the creation of a national mood which threatens to stifle dissent."

- Joined the National Council of Churches and the Episcopal Church in allocating funds for investment in urban ghetto areas. The board's executive committee set aside 10 percent of its capital funds (an estimated \$4 million) for low-yield enterprises to be planned, developed, and managed by the ghetto trapped.

Negro Voting Strength Grows With Integration

More Negroes than ever before will be delegates at Methodist General and Jurisdictional Conferences next summer, 21 more than would have been selected had integration of annual conferences not taken place.

In the first delegate elections since Negro annual conferences of the Central Jurisdiction (CJ) began transferring and merging into geographical units in 1964, newly integrated annual conferences have elected 24 Negro delegates to General Conference and 41 to jurisdictional conferences. This compares to 14 and 30, respectively, in 1964 from the four CJ conferences now desegregated.

Two of the five jurisdictional conferences—Southeastern and South Central—will seat Negro delegates for the first time, as the Central Jurisdiction will have gone out of business. Eleven of those at the South Central session will have been elected by integrated conferences.

Six other Negro delegates to 1968 General Conference and 14 to jurisdictional meetings were selected in three conferences which did not overlap the CJ—Southern California-Arizona, California-Nevada, and New York. This is more than double the number of Negroes elected by those annual conferences in the past.

Some Negro leaders are skeptical about the increased number of Negro delegates, however. They see evidence of an effort to demonstrate "how integrated we are." They maintain that the real test of whether Negro par-

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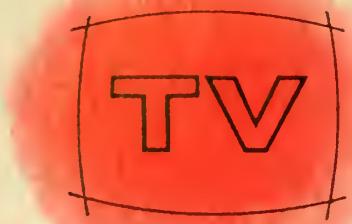
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this month

With DAVID O. POINDEXTER
Broadcasting and Film Commission
National Council of Churches

THINGS that do not cost us much we often take for granted. This may be why so many people tend to view television so uncritically. But TV does cost money.

First of all we make the initial investment in a TV set. Robert Sarnoff of NBC has testified that during television's first 10 years, the American people invested more than \$15 billion in 47 million sets—an average investment of \$319 per family.

In addition, you have to pay for the electricity to run your set, and occasionally you have to pay to repair it. Eugene Paul in his book *The Hungry Eye* (Ballantine Books) estimates that a family spending \$5,000 a year on living expenses pays about \$128 a year for TV-set amortization and related costs.

In his book *Television and Society* (McGraw, \$7.50; \$2.45, paper), Henry J. Skornia suggests, "The family which wishes to budget its radio and television capital and upkeep expenses would do well to set aside at least \$110 per year. As soon as the family buys a color set, it should budget at least \$190. If it has a second television set, it should budget \$250."

These amounts of money, it should be noted, only serve to keep your TV set in its accustomed place ready to light up at your command. They contribute nothing toward putting a picture on your tube and sound in your speaker. That costs money, too. Sponsors do not put programs on the air simply because they are public spirited. They foot the bill for programming because that is one of the best ways ever devised to market their goods and services.

Every time you buy a product that is advertised on television, a part of your purchase price goes to support the television industry. That amount can vary from \$30 to \$40 on a new car to perhaps 10¢ on a tube of toothpaste.

As this is being written, it appears likely that the Congress will

pass the President's requested bill having to do with establishment of a "public" television system. Such a system, its backers say, would be far more sensitive to the public interest than are the existing commercial networks.

Some have expressed concern lest we be taxed for this mass-media development. Their implication, of course, is that television as we now experience it is free. This is patently false. We are "taxed" one way or another for the programs we watch. The only question is who is to levy that tax and which television system is most amenable to the public's best interests.

As you watch television this month, don't forget to let stations and sponsors hear from you. Every month should be TV-Valuation month. Watch for these specials:

November 17, 10-11 p.m., EST, on NBC—American Profile, *The National Gallery of Art*.

November 19, 10:30-11 a.m., EST, on CBS—Look Up And Live, *Preparation or Panic?*

November 26, 10:30-11 a.m., EST, on CBS—Look Up And Live, *The Need to Choose*.

December 3, 10-11 p.m., EST, on NBC—Henry Fonda narrates John Steinbeck's book *America and Americans*.

December 4, 9-11 p.m., EST, on NBC—Hallmark Hall of Fame, *Saint Joan*.

December 6, 7:30-8:30 p.m., EST, on CBS—*Aladdin*.

December 6, 9-11 p.m., EST, on CBS—CBS Playhouse, *Dear Friends and Gentle People*.

December 10, 7:30-8 p.m., EST, on CBS—*A Charlie Brown Christmas*.

December 10, 9-10 p.m., EST, on NBC—Radio City Music Hall, *Christmas Show*.

December 11, 7:30-8:30 p.m., EST, on CBS—*National Geographic Special, The Winged World*.

December 15, 8:30-9:30 p.m., EST, on ABC—*Mr. Dickens' London*.

December 16, 7:30-8:30 p.m., EST, on NBC—*Mr. Magoo's Christmas Carol*. □

ticipation and leadership has been accepted in the newly integrated conferences will appear in elections for General Conferences after 1968.

American Missionary Couple Barred from Rhodesia

"Undesirable inhabitants" is how Rhodesian immigration officials labeled the Rev. Hunter G. Griffin and his wife in barring the Methodist missionary couple from reentering that country this fall.

Immigration officials in Salisbury told leaders of the Rhodesia Methodist Conference that specific reasons for the exclusion would never be disclosed. Mr. Griffin is the fifth Methodist missionary to be kept out of Rhodesia in six years.

Mr. Griffin was first assigned as administrative assistant to now-expelled Bishop Ralph E. Dodge, and has since served as district superintendent, agriculturist, and school administrator. The Griffins have been on furlough in Plant City, Fla.

Needed: New Strategy For Nonurban Church

Nonmetropolitan work of the church must not be ignored because of the population swing to the cities, a Methodist bishop cautioned an interdenominational consultation meeting recently in Columbus, Ohio.

Bishop James S. Thomas of Iowa noted that schools have been consolidated, businesses relocated, new patterns of residence developed in many rural areas "without any serious thought that the church ought to change either its location or its methods of serving the communities."

The four-day National Consultation on the Church in Community Life drew about 1,800 lay and clergy leaders—some 1,000 of them Methodists and EUBs. Sponsored by 14 Protestant denominations and the Roman Catholic Church, it was the ecumenical offspring of earlier national meetings held by Methodists to ponder town and country church problems.

Counterpointing Bishop Thomas, a government official said churchmen should not become overconcerned about differences in the rural and urban setting. Dr. Paul A. Miller, assistant secretary of the U.S. Department of Health, Education, and Welfare, said, "Man is no longer rural or urban by virtue of where he lives." He urged churchmen to develop a new conception of community which combines both large centers and satellite subcenters.

Dr. Franklin H. Littell, president of Iowa Wesleyan College, told partici-



A contemporary worship service at the Columbus consultation featured jazz, poetry, modern dance, motion pictures, and thousands of decorated paper plates sailed into the audience. From left, composer-musician Ed Summerlin, who arranged and conducted the "happening," and Rosemarie and Targan Unutmaz, vocal soloist and bass violin virtuoso.

pants that the metropolis and country can be restored and rejuvenated only when there is respect for the integrity of both. Churches, he said, should combine in defending the interests of both countryside and urban dweller.

Speaking of life on an increasingly complex, crowded, and polluted planet, Battelle Memorial Institute president Dr. B. D. Thomas suggested that the churches must try "a more scientific approach" in meeting the social issues of the day.

A Vanderbilt seminary professor stressed that the church must abandon some of its comforts and acquisitions to be a force for good in society. "We want to be in mission with air-conditioned buildings on our backs," commented Dr. James D. Glasse. He also said the church "must give up the game of trying to reach people without really touching them."

Dr. Clarence Jordan, director of the interracial Koinonia Farm in Americus, Ga., asserted that the church cannot meet the pressing needs of modern society by putting up an ecumenical superstructure. "The real scandal of Christianity," he said, "is not its dividedness but its materialism and denial of the faith."

No neatly packaged answers or ringing pronouncements came out of the Columbus conference, but as delegates headed home to 49 states, several groups began plans for denominational and interfaith follow-up meetings along regional lines. "This is exactly what we hoped for," said Dr. Harold Huff, Methodist Board of Missions executive and chief consultation planner.

March Is Petition Deadline For Uniting Conference

Methodist petitions directed to the Uniting Conference of The Methodist and Evangelical United Brethren Churches must be filed by March 21, 1968. Exceptions will be made, however, for annual conferences meeting within 30 days before the conference.

Petitions must meet the following basic requirements, according to a joint statement by Dr. J. Wesley Hole of Los Angeles, Calif., secretary of the Methodist General Conference; and Dr. Paul V. Church of Dayton, Ohio, executive secretary of the EUB Council on Administration:

- Three copies of each petition must be furnished on standard-size paper.
- Each petition can deal with only one subject.
- If the petition is one of a series, each petition must be written on a separate sheet.
- Petitions must be addressed "To the Membership of the Uniting Conference."
- Each petition must be signed for identification.

Methodists should direct their petitions to:

Dr. J. Wesley Hole
Secretary of the General Conference
5250 Santa Monica Blvd.
Los Angeles, Calif. 90029

MCOR Allocates Over \$460,000 for Relief

During the next several months, the Methodist Committee for Overseas Relief (MCOR) will allocate \$467,582 to relief and rehabilitation projects.

Interdenominational relief agencies of both National and World Councils of Churches will receive the largest share—\$233,000—for programs in Africa, Asia, Europe, the Middle East, and Latin America.

MCOR has earmarked \$178,000 for channelling through the NCC's Church World Service agency. Nearly \$100,000 of this will be for an ecumenical scholarship exchange program.

A special grant of \$50,000 will go to Vietnam Christian Service, the interdenominational relief agency in South Viet Nam. This will include funds to support MCOR personnel.

From Africa, special requests beyond regular MCOR allocations amount to \$30,000 and are a part of the World Council's \$10 million, five-year Ecumenical Program for Emergency Action in Africa.

Methodist agencies will receive about \$55,000 in immediate aid from MCOR, with the largest allocations going to India, \$10,000 for antituber-

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Bishop Nall Answers Questions About

Your Faith and Your Church

Do we die alone? Death is always a solitary experience, even though the end may come on the battlefield, in a traffic accident, or in bed, with friends and relatives close around.

No one can die for any one of us, nor can anyone else accompany us on the journey that is peculiarly and particularly our own. No one can help us much, for we depend on whatever strength and courage we have built up. We go alone, trusting in the inner resources of the spirit and the experiences of God's trustworthiness that we have had all along the way.

Are there different kinds of atheism? There surely are! And the public, cultural, everything-in-the-grabbag atheism of the death-of-God cult is different and distinct from the atheism painstakingly (and often painfully) thought out by men like Bertrand Russell. There is the "atheism of boredom," and the "atheism of concern."

Much of the atheistic ranting and raving in our day is against ideas of God as antiquarian as the beliefs in the gods of Roman and Greek mythology. The atheism that matters (and deserves refutation, not in arguments but in lives) is the atheism that fails to see God as a Person, possessing consciousness and will, who deals with his creation and creatures in personal terms.

Does Christianity insist on nonviolence? No, although the clear teaching (like Ephesians 2:13-18) is in the direction of reconciliation. The Good News is a reconciling, not a dividing, gospel; and we do not reconcile persons (or nations) by bumping heads together (or liquidating countries).

While some Christians maintain that the commitment to non-violent means of witness is absolute, others disagree, with good reason. The World Conference on Church and Society called Christians to challenge "all unjust systems and . . . vested interests which oppress men." It declared that there are "situations where Christians may become involved in violence."

T. Otto Nall, bishop of Methodism's Minnesota Area, is a former editor of CHRISTIAN ADVOCATE and author of several books. He would be happy to have your questions about faith and church. Address him in care of TOGETHER, Box 423, Park Ridge, Ill. 60068.—Editors

culosis programs; Hong Kong, \$11,842 for a social-service center and building program; and Korea, \$19,000 for orphanage and community-development programs, a job-placement service and secretarial school.

Episcopalians Authorize Go-ahead in COCU

Both houses of the Episcopal Church's General Convention have voted to authorize the denomination's representatives to help prepare a proposed plan of union for the 10-church Consultation on Church Union (COCU).

Strong opposition to the COCU resolution had been expected by some observers. But the critics apparently were mollified when the top governing body added an amendment making it clear that the authority to prepare a plan of union did not empower the Episcopal representatives "to negotiate the entry" of their church into a plan of union.

At the Uniting Conference of The Methodist and Evangelical United Brethren Churches in Dallas next spring, Methodist and EUB delegates will be asked to give a similar go-ahead to their negotiators. Dr. Robert W. Huston of Evanston, Ill., general secretary of the Commission on Ecumenical Affairs, said it would be "utterly unthinkable" for The United Methodist Church to refuse to grant approval for its representatives to continue in the COCU negotiations.

The next meeting of the Consultation, which envisions a 25-million-member united church in 15 to 20 years, is scheduled at Dayton, Ohio, in March.

WMC Votes to Encourage Ecumenical Escalation

The World Methodist Council made moves to strengthen its ecumenical ties as its Executive Committee met in Nairobi, Kenya, this fall.

Bishop Odd Hagen of Stockholm, Sweden, WMC president, emphasized that contacts should be expanded with the World Council of Churches and the Roman Catholic Church, at the same time continuing "to meet together, sharing mission, evangelistic, financial, and fellowship patterns as Methodists with each other."

The executive body asked each of its seven committees to encourage, initiate, and report on co-operation with existing world and regional ecumenical activities within their own fields—youths, women, family life, theology, laity, worship and liturgy, and evangelism and mission.

Plans were outlined for the first

conversations between the Vatican and the World Methodist Council in October at Ariccia, Italy. In addition, an invitation was received and accepted from the archbishop of Canterbury to send four observers to the 1968 Anglican Lambeth Conference.

In other action, the WMC leaders:

- Adopted resolutions asking all governments to refuse to supply arms to either side in the Nigerian conflict and urging an early end to the war in Viet Nam.

- Authorized the opening of the council's office in Geneva, Switzerland, probably by September, 1968.

- Agreed to study the problems of mutual recognition of ordained ministers of WMC member churches.

- Created for the first time a special committee on evangelism.

- Set the 12th World Methodist Conference for August, 1971, at American University in Washington, D.C., and decided that a Family Life Conference would be held beforehand.

Which Way Ahead for Church Architecture?

Few new churches and synagogues would be built during the next decade if the decision were up to a group of churchmen who met in New York recently to talk about church architecture and art.

About 600 persons from around the world attended the first International Congress on Religion, Architecture, and the Visual Arts. It was sponsored by Protestant, Catholic, and Jewish bodies, and by architectural societies of 20 countries.

During the session, the churchmen, artists, and architects occasionally found themselves speaking different tongues—both literally and figuratively. Among religious leaders particularly there was a "hold everything" mood which seemed to say: let's stop building churches and take time to figure out what kind of structures are needed for the present revolutionary age. Too many buildings recently erected by church institutions, if not the institutions themselves, are anachronistic, the delegates felt.

A clear understanding of what "church" and "neighborhood" mean needs to precede the erection of structures, delegates agreed. In some cases, they felt, the resulting buildings may have little in common with traditional ideas of the church. Some agreed that worship can take place in homes, shopping centers, and other public buildings; others suggested multiple use of buildings by many religious faiths.

Robert L. Durham of Seattle, president of the American Institute of Architects, called for a "moratorium



Debra Dene Barnes, newly crowned Miss America for 1968, receives a congratulatory kiss from the 1967 Miss America, Jane Aune Jayroe. Miss Barnes, 19, has been an active Methodist—former MYF member and organist—in the Moran (Kans.) Methodist Church. Miss Jayroe is also an active Methodist from Laverne, Okla.

on the building of little cathedrals and 'country club' churches." He disagreed with the suggestion that all church building be stopped but insisted: "Let's make our existing city-center churches useful for today's requirements." The once elegant old city church now scares away the ghetto resident, who feels at home in a storefront building, he said.

Dr. J. Gordon Davies of the University of Birmingham, England, insisted that "the servant church should not erect prestige buildings," which deny the church's servant role and present instead a dominating image.

CENTURY CLUB

This month's five new Century Club members include a Pennsylvania lady who still lives in the home her late husband built for her as his bride in 1887. The centenarians are:

Mrs. Jennie Kelly, 100, Canton, Pa.

Mrs. Margaret Creed, 100, Auburn, Wash.

Mrs. Fannie Doggs, 103, Odessa, Mo.

Mrs. W. L. (Zula) Pierce, 100, Elberton, Ga.

Mrs. Minnie Willard, 100, Shawnee Mission, Kans.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where the centenarian is a member, and its location.

The conference also heard U.S. Senator Abraham Ribicoff of Connecticut call on the churches to provide leadership in public life such as it has given to the civil-rights struggle: "The need for the church's voice in the community and the nation did not end with the passage of one bill."

The senator warned against the national danger of "being caught up in an extremist frenzy of witch-hunts at both ends of the political spectrum."

Texas Methodists Aid Beulah's Victims

Texas Methodism rallied to the task of emergency relief and clean-up this fall after Hurricane Beulah blew herself out, tornadoes dissipated, and floodwaters receded.

Bishop O. Eugene Slater of San Antonio visited the south Texas section hardest hit by the storms. He reported an estimate of \$104,500 in damage to Methodist property not covered by insurance, most of it from floodwaters for which there is no insurance.

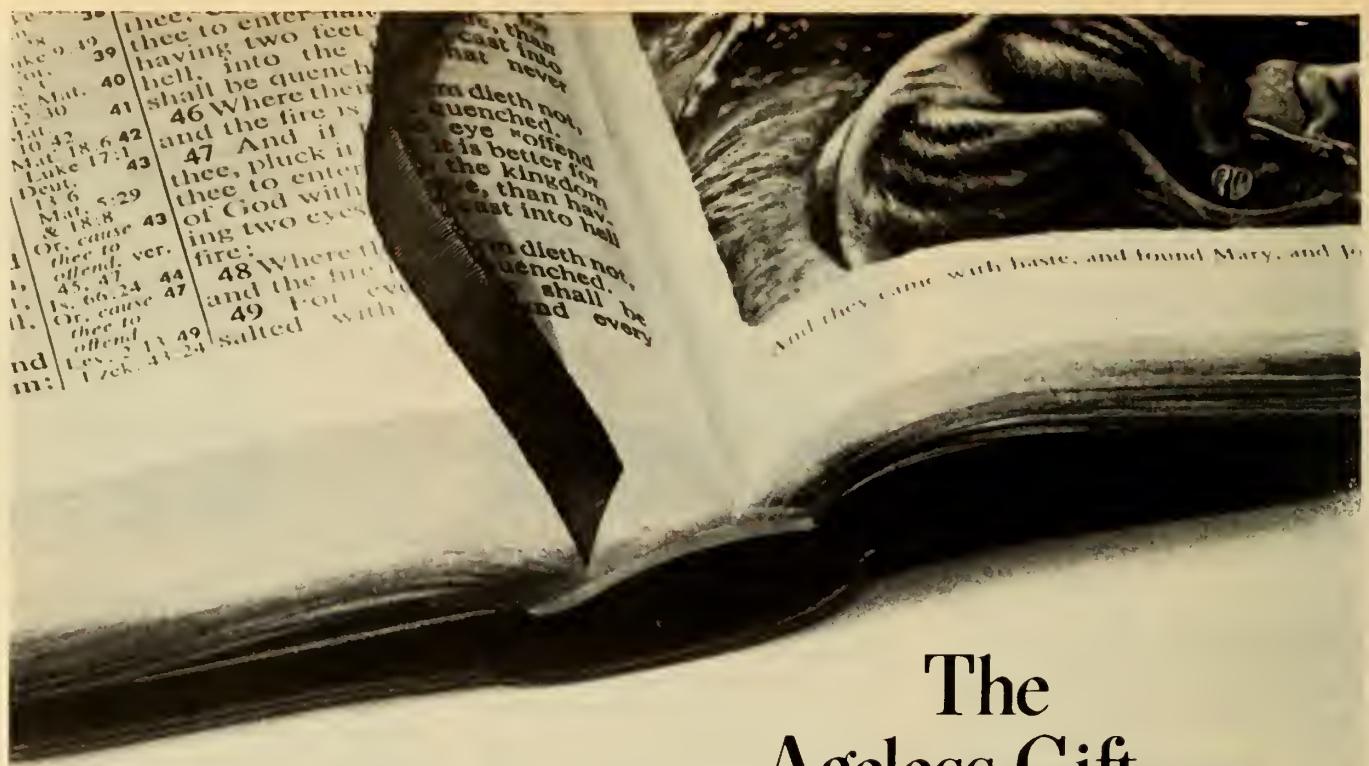
Although no church-wide appeal was issued, Texas Bishops Slater, W. Kenneth Pope, and Paul E. Martin designated October 15 and 29 as special-offering Sundays in Texas Methodist churches for the victims of Hurricane Beulah. Four district superintendents—two from the Southwest Texas Conference, one from the Rio Grande Conference, and one from the West Texas Conference (Central Jurisdiction)—were appointed to manage all emergency funds received from the statewide offerings.

In addition, the National Division of the Methodist Board of Missions indicated it would assist financially, and President Johnson declared the Rio Grande Valley a federal disaster area, making it eligible for \$2.5 million in aid. Beulah hit valley farmers hard, ruining citrus crops and putting thousands of Mexican-American families out of work.

Bishop Slater said extensive damage was done to the church and parsonage in the town of Three Rivers. He estimated losses there at about \$35,000 due to standing floodwater.

In Weslaco, there was minor furniture and carpet damage at the Wesley Manor Home but no injuries. The Knapp Memorial Methodist Hospital there provided extensive supplies and services to evacuees. Some of the special offering funds will go to replace these supplies.

Bishop Slater praised the "remarkable spirit" of the people in the aftermath of the hurricane and observed that churches as far away as San Antonio sheltered homeless victims.



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Christmas Without Myth

By JOHN A. T. ROBINSON
Bishop, Church of England

BUT YOU can't really believe that lot, can you? Stars stopping over cribs, angelic choirs lighting up the skies, God coming to earth as a man like a visitor from outer space? You couldn't really believe it today. I mean, could you honestly?"

A great many people, I am sure, think like that. And they suppose parsons, and even more bishops, must "believe the lot"—or they wouldn't be where they are. They've a shrewd idea that many of them don't, but that they daren't say so—because their pay depends upon it.

So we get the widespread notion that Christianity and honesty don't mix. I am convinced that this is not true. But I would agree with Dr. Alec Vidler: "We've got a very big leeway to make up because there's been so much suppression of real, deep thought and intellectual alertness and integrity in the church." I believe that what the world would see above all from the church is honesty—wherever it leads and whatever it costs.

So let me try . . . honestly to say what I believe—and don't believe—about Christmas.

First of all, what do I believe? What Christmas means to me is that in that Baby, and in that Man who grew from him, is to be found the clue to the meaning of all life. The Christmas Gospel is that what we see in Jesus tells us more about the heart of the universe than anything else. It says that, however it may look on the surface, reality at bottom is like that: love of such high quality is the most real, the most powerful, thing in the world.

Now that takes a tremendous amount of believing. In fact, it takes so much believing in the world as we know it that it would be impossible to credit unless in Jesus Christ we have a window through into ultimate reality itself, into God.

And that is what Christmas is claiming—that Jesus of Nazareth is the deepest probe into the meaning of things that we have been given. For in him we reach rock bottom—that rock of love on which the whole universe is constructed. What we see on the surface of history in Jesus is what it's like at the center. That's what . . . is meant by the "divinity" of Christ.

And that is the conviction I am passionately concerned that others should share—and act on. And because I am so concerned, I am open to any way of putting it which helps to make it more real. And I am ready to regard as ex-

pendable anything that for men and women today makes it unreal—even if it has helped lots of people in the past.

For instance, many today are put off by a way of thinking which was no stumbling block at all to the men of the Bible. They naturally thought of God as "up there" or "out there," and the idea of a heavenly Being "sending" his Son to this world was perfectly acceptable to an age which thought of gods paying visits to the earth. This is where you looked for reality to be revealed. But to most people today that just seems fanciful, and makes the whole Christmas story sound like a fairy tale. I am much more concerned that it shall sound like the reality it is than that we should preserve the time-honored pictures. If it helps to say that in Jesus reality comes through, rather than comes down, then by all means let's say it.

Then there are all the tinselly bits of the Christmas story—the star, the angels, and the celestial choir. These were recognized ways, for the men of the Bible, of saying "God is in all this." As poetry, I believe, they still have a magic power to take us out of our mean selves. They speak of the mystery of Christmas. But if all they succeed in doing for you is banishing Christ to an unreal world of fairy lights, then cut them out.

Again, the virgin birth. If it helps, as it had helped millions, to see in Jesus God at work, well and good. But if it merely succeeds in convincing you that he was not "one of us," then it's much better that you shouldn't believe it—for that was never its intention. I'd rather you suspended judgment than let it become a stumbling block.

The main thing I am concerned with is that Christmas should be seen to be about the real world—the world of missiles and housing and unemployment in which we live. Jesus shows us that behind this world—incredible as it may seem—is a love which sets a value on persons that nothing can destroy. And the proof of the Christmas story is in the Easter story. In the end, this love is stronger even than death, because that is the way the world is built—Christ's way. We are not just being battered around in an alien universe. The personal purpose behind it comes through to us in Jesus—and claims us for its service. Christians are not people who succeed in believing six impossible things before breakfast: they are those who entrust their whole lives to that claim, in love and compassion and justice for their fellowmen. □

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Beyond the Hawk-Dove debate:

ESSENTIALS FOR A CREATIVE FOREIGN POLICY

By HARVEY SEIFERT, Professor of Christian Ethics
School of Theology at Claremont, California

THE MOST URGENT soeial task faeing Christians is preventing nuclear annihilation and strengthening peaceful world community. If the church does not make a contribution here, it will have failed mankind at the point of its sharpest group need.

What is the meaning of Christian love in the face of modern military technology, the threat of communist totalitarianism, and the revolutionary mood of two thirds of the world's population in underdeveloped countries? Answering that question demands probing deeper than any current questions like Viet Nam or China. It drives us to careful analysis of the two major general alternatives for foreign poliey.

Two Responses: 'Hawks' and 'Doves'

The first of these has been our more traditional response. Often labeled as that of the "hawks," the policy tends to stress national action and military pressure. We may act with allies but we tend to put comparatively greater reliance on unilateral action. This approach anticipates relatively early and decisive victory or defeat. Those who advocate such emphases are impressed by the need to meet fire with fire. They consider it necessary to coerce compliance, and they

want to effet a firm containment of the communist world.

The second approach has much in common with the first, but there is an extremely significant difference in comparative emphasis. Popularly labeled as that of the "doves," this is roughly the position expressed by a sizable sector of the intellectual community and in pronouncements by the leadership of the major Christian bodies.

Those holding this viewpoint place a greater stress on international action. They recognize that any policy for dealing effectively with communist expansion must be a much more complex strategy than traditional approaches have provided. They would place major emphasis on diplomatic and economic action, and on encouraging slow internal change within the communist nations themselves.

Strengths of Hawkishness

There is a great deal to be said in favor of the first approach which stresses national action and military pressure. For one thing, nation-states must accept the responsibility of power. Power is the capacity to achieve purpose. Any nation possessing great power

is obligated to use it for constructive purposes. Often the power of the single nation, along with its allies, is the only power that is available. Adequate international organization for many of the crises that face us simply does not exist. We may wish that it did, but it is irresponsible to act as though it did.

Furthermore, realistic action in the present world cannot allow a military vacuum to develop. It is an invitation to hostilities if we create a situation in which our opponents may misjudge our weakness and be tempted to expand. In a heavily armed world it is necessary to impose certain limits against military aggression. We should give no encouragement to the idea that terroristic aggression may pay off.

In spite of any recent modifications in communism, we must not underestimate its evil possibilities or the vigorous measures necessary to counteract it. Looking at communists through rose-colored glasses and at ourselves through black lenses is just as dangerous as the opposite error. We cannot allow all the victories to go to Communists by a kind of salami technique which slices off one portion of the world after another. Wishing that totalitarianism might go away will not make it so.

Such values in a national power approach do not require lengthy elaboration. These have been widely aired in public discussion. It is necessary to point out, however, that this policy is too simple a solution. It does not take into account the full range of modern realities. There are counter-productive elements in this approach which secure results we do not want. So long as we rely only on this simple approach, we are fighting with one hand tied behind our back. We are neglecting other procedures which could prove more effective.

Liabilities in Tradition

One danger associated with this traditional policy is the possibility of runaway escalation in any military action. Our opponents do not lightly give up important national interests any more than we do. They meet power with power and reprisal with reprisal. When one nation begins to lose militarily, so long as it has resources remaining, it is not led to negotiate. Rather, it is motivated to build up its own military power and to appeal to its allies. Such escalation now always includes the threat of World War III and nuclear annihilation.

A second liability in traditional policy is that it strengthens the most militant extremists among our opponents at a time when we would like to do precisely the opposite. We would prefer to strengthen the hands of liberals among our opponents, or to drive a wedge between the people and the government engaged in aggression. But guns pointed at a nation tend to unify its people in strenuous defense. Many a dictator has manufactured an external threat in order to maintain his position. By providing that outside threat, however, we are doing his work for him.

Even if we appear to be temporarily successful, we had better remember the findings of behavioral scientists concerning coercion. Punishment alone, without accompanying acts of understanding and good will,

may temporarily inhibit undesirable behavior. At the same time, with underlying motives unchanged, restraint stimulates resentment and nurtures even more diabolical attempts to break through the limits imposed.

A third counter-productive consequence of a national power policy is that in several ways we actually make it easier for communism to spread. The threat of communism does indeed include guerrilla tactics and military pressure, but its chief power is in its ability to exploit economic and political weakness. Our policies may create weakness, for one thing, if they strain our alliances or if too frequent unilateral action obstructs the development of international controls against aggression. Whenever we act on major matters apart from the United Nations, we delay the development of its prestige and strength.

For another thing, we make communist penetration into underdeveloped areas easier whenever we build an image of the United States as an imperialist or a racist nation. When the part of the world we are trying to influence is unusually sensitive to any suggestion of colonialism, it is scarcely sound strategy to wear what appears to be imperialist dress. Or, while we are preoccupied with military tactics, we tend to neglect economic measures that get at more fundamental causes. This is something like dealing with a boiling pot by clamping on the lid and forgetting to turn off the gas. We divert our resources from economic aid which is basically necessary in order to contain communism in other parts of the world. It may well be in the interest of the communist world that we become bogged down, spending billions of dollars in war in some small part of the world, if by this we may be kept from spending those same billions of dollars in South America, for example, in order to build bulwarks against communism there.

A More Diversified Strategy

Because of the defects and dangers of the traditional approach to foreign policy, it is important to explore the second alternative which was briefly described above. In ethical terms this substitute policy involves a closer approximation to the norm of love. In political terms it is a more diversified strategy. It preserves what is realistically necessary in a national power policy since it, too, would have us set some military limits. The second approach, however, tries to avoid the negative consequences of coercive pressure by setting such pressure in a different framework and by placing emphasis on international action, on economic and political programs, and on internal change within the communist world. Only such a diversified and balanced policy can most effectively cope with the complexities of modern conditions.

For one thing, such a policy would lead us to dismiss any thought of major war as an aspect of national policy. It must now be said right out loud that large-scale nuclear war has become irrelevant as a means toward either national or international ends. Both American presidents and Russian leaders have pointed out that no nation can any longer win a major nuclear holocaust. The only wars which possibly may be

realistically defended are those limited in geographical extent, weaponry, and aims. Any war that can at all be an acceptable part of policy must be such a limited war. If we recognize this, we will be more ready to endure the frustrations and self-control essential to restricted conflict. We also will be slower about using the threat of war. Some uses of military threat may still be realistically necessary, but inherent dangers reduce the usefulness of this kind of pressure. If any nation is pushed too far on a matter of vital interest, on which it cannot back down, war will result. Between great powers such hostilities will be almost impossible to limit. There are some ends which military measures can no longer achieve.

This being the case, we must be quite clear about where and how to draw the lines we intend to defend. Just as in a nuclear era communist nations cannot expect successfully to coerce us on some matters of crucial interest (as in the Cuban missile crisis), there are certain items that we cannot expect our opponents to give up. Fortunately, these are also things which we do not now need to demand.

We might prefer immediate abandonment of dictatorship inside communist countries, yet this is not a matter of vital interest to us. Nor is it necessary that communist power immediately be rolled back from satellite areas, or that the communist world give up the attempt to spread communism by economic and political methods. So long as competition is restricted to political and economic levels, we have enough confidence in our way of life to feel that it will win out. Nor do we need always to require that powerful communist nations give up governments friendly to them on their borders any more than we would be willing to make such a concession. This normally holds no major threat to our legitimate interests. We should continue to work for greater freedom for such areas, and for major communist countries themselves, but by nonmilitary methods such as are indicated below.

On the other hand, we may well require that the communist world give up military invasion or infiltration of strategic areas. So long as populations are not trained in nonviolent resistance, this may lead to limited military action. But if we are more clear about where to draw this line, then we will not feel compelled to take a belligerent stand at every point.

Recognize Communist 'Fractures'

Furthermore, if we are up-to-date about the developing differences in the communist world, we do not have to become equally hysterical about every situation in which there is a communist threat. George Kennan, one of our leading authorities in international affairs, has pointed out that there are at least five varieties of communism in the modern world—the Russian, Polish, Yugoslav, Albanian, and Chinese types. Senator William Fulbright in similarly suggesting that the communist world now has become "politically fractured," added: "I think we have reached the point at which certain communist countries, from the viewpoint of our political and strategic interests, may be regarded as more friendly to the United States than certain noncommunist countries."

If we are aware of this, we can take something of the panic out of the Cold War. We can recognize more clearly where the line needs to be drawn. We know that we must live with a certain amount of difference, if we are to have any degree of cultural pluralism in the world. With respect to some such differences, the choice has to be coexistence or no existence. At the same time that we continue political or economic competition, at the same time we look forward to future modifications in all lands toward generally desirable goals, we cannot insist on immediately molding every nation into our own detailed image.

As a third aspect of a more positive policy, we need to recognize that there are economic and political ways of extending freedom and justice. The best protection against infiltration of a country by communists is still an economically prosperous and politically stable nation which can withstand pressure and make an independent choice. This requires that the people be won over. It means that standards of living must be raised, injustices eliminated, and reforms initiated.

Unless we help to expedite this, our military containment of the communist bloc will prove futile. The communist propagandist can leap over our rings of steel into the undeveloped nations, drawing support from the prevailing discontent. We cannot deal with this threat unless we substantially increase our economic aid, technical assistance, and political education programs. In an aid-weary generation, we need a more vigorous biblical witness to what it means for prosperous peoples sacrificially to love needy neighbors. When the number one nutritional problem of two thirds of the world's population is malnutrition, and while the number one nutritional problem in the United States is obesity, what is the meaning of the parable of the good Samaritan?

Negotiation—A Usable Tool

A fourth essential approach is fully utilizing all possibilities for negotiation. Unfortunately, our culture still assigns greater prestige to the warrior than it does to the diplomat—at the very time in history when the diplomat must increasingly replace the warrior. To give the diplomat his full opportunity, the American people need to be more aware of the optimum conditions for negotiations as spelled out by research in conflict resolution.

There is widespread agreement about coming to the conference table in a strong position. It is true that a nation does not win at negotiation what it has not already substantially established by military, economic, or political action. But it is also true that against overwhelming threat, opponents will hesitate to bargain. Instead, if it is at all possible, they will first try to build up their own power. This leads to the kind of vicious circle in which the one who is ahead will see no need to negotiate and the one who is behind will be afraid to. Then conditions never seem ripe for talk.

The most fruitful negotiation also involves using the carrot as well as the goad, offering positive attraction as well as negative coercion. Unfortunately, man

often seems to find it easier to be punitive than to be conciliatory. Nations quickly impose negative sanctions but more slowly offer positive rewards for cooperative behavior. The American people usually give their President rather solid support on military action. This united support begins to melt away when expansion of economic assistance is proposed. We have yet to learn that the latter kind of action—making it convincingly clear that we will contribute to the legitimate aspirations of responsible peoples—is one way of making it easier to gain our own proper ends.

Genuine negotiation always involves the search for an agreement which will be attractive to both sides. Such agreements are possible at points of common or overlapping interests.

If one man has two chickens while another has two pies, and if both want a more balanced meal, they can negotiate an exchange. This kind of compromise is not appeasement. On the contrary, appeasement is making concessions without corresponding reciproca-

'It is true that a nation does not win at negotiation what it has not already substantially established by military, economic, or political action. But it is also true that against overwhelming threat, opponents will hesitate to bargain.'

tion, in the hope that one's opponent will become sated. Soundly negotiated agreements are something quite different. The art of constructive diplomacy is the art of making minor concessions to win major victories. This calls for creativity instead of rigidity. It requires a politically sophisticated citizenry giving a high enough priority to diplomacy to attract some of our best skills to the task.

Encourage Internal Change

A more adequate foreign policy involves a fifth major ingredient. In the long run, the only viable approach toward changing the basic way of life of strong communist nations is internal change within those countries themselves. We cannot manipulate matters like the relaxation of internal totalitarianism by sudden pressure from outside. We can only encourage gradual liberalization within another country. Nor can we expect, once a regime has been established, to foment a sudden collapse of the government. Our appeal can only be to those slow historical processes which do alter the procedures and the objectives of nations. These processes effectively operate within all nations, as witness the recent modest but significant trends toward humanization within the Soviet Union.

Outside nations can contribute to the kind of world climate which somewhat accelerates such constructive changes. Much of what has already been said in this article outlines avenues open to us. We can fix limits within a framework of understanding. We can recognize varieties of communism and encourage liberal tendencies wherever they appear. By strengthening

the prestige of the United Nations, we can make defiance of its recommendations more universally unpopular.

In general we can count on the long-term requirements of a common environment to stimulate changes. As nations industrialize and pursue maximum efficiency and economic growth, they can be expected to become more alike. In increasingly complex economies, free nations are seeing the need for democratic political controls, while totalitarian nations are being forced to reduce excessive centralization of decision making.

Modern technology requires widespread higher education. When men are trained to think technically, they are also likely to raise some questions about political totalitarianism. When standards of living rise and citizens have more goods to protect, there is greater likelihood of a more moderate policy. So long as great powers are trying to win influence in former colonial areas, they have good reason to avoid imperialism. In all these respects, communist nations can be expected to make constructive changes since they are likely to find it in their own best interests to do so.

We help nudge this process along insofar as our own economic growth and political stability demonstrate the possibilities of a free society. By trade and aid we can raise consumer standards and expectations around the world. By propaganda and cultural exchange we can publicize the values of democracy. Strengthening our own anti-imperialism and genuine concern for the liberty and welfare of all peoples may impel other nations to somewhat similar action since they, too, want to gain favor among the new nations.

This kind of policy requires great patience. Unfortunately, the American people have yet to learn that in many forms of social growth the quickest way in the long run may be a slower way in the short run. A superior foreign policy calls for greater political maturity.

The Church's Contribution

To such a widespread shift in public attitude the church has much to offer. Emphasis on a sovereign God, under whose judgment we constantly stand, should stimulate a greater readiness to improve on traditional ways. Biblical and theological analysis of norms of love and justice provides dependable guidelines for sounder policy. The church is comparatively free of vested interests in political and economic matters, and its word still carries considerable prestige in our culture. Churches have resources of building, staff, and existing groups which quickly could involve large numbers in thoroughgoing discussion, if they were willing to focus their resources on such a crucial issue as foreign policy.

The church may well be the best equipped agency in our society to support this kind of accelerated maturation of opinion among adult citizens. Unless the church much more seriously rearranges its priorities and accepts its mission in the area of world order, the essential prerequisites to peace are not likely to be met. □



With five older brothers, you'd expect Kathy to be a bit of a tomboy. But she's also very much a girl, as this family album snapshot shows.

God Bless Our Kathy

By JUNE WEAVER

INSTEAD OF more children of their own, the Weavers decided to adopt a hard-to-place child. The 'handicapped' baby who became the sister to five boys has brought them joy and fulfillment.

I FIRST saw Kathy as she was carried up to our front door in the arms of a smiling welfare worker. For one breathless moment I felt I must be dreaming. This delicate, golden child could not be ours. Then Loyd, my husband, slipped an arm around me reassuringly, and the moment was real.

"She's a beauty, isn't she?" His voice was almost reverent.

The baby seemed to be all ruffles topped by a wisp of blonde hair fringing a white bonnet.

"Here she is," Mrs. Davis announced, her eyes twinkling as she placed the baby girl in my arms. "Sorry I'm late, but her foster mother had overalls on her. I wanted you to see her in girl's stuff, so we changed her clothes." She paused for breath, then: "Well, what do you think of her?"

Loyd took her from me. "She must eat a lot," he grinned. "She's heavy for seven months."

The baby smiled, revealing dimples and two new teeth. We played peek-a-boo with her and were rewarded with a gay chuckle.

"I like her," I said.

"Me, too," echoed Loyd. "She sure isn't shy. Should fit into this family real well."

"What do you think of that eye?" Mrs. Davis's tone made this no idle question. It was, we knew, the deciding factor in our adoption of the baby, and an understanding and experienced social worker would know even better than we if we had the slightest aversion to the handicap. The stump eye Mrs. Davis had told us about was a tiny eye, deeply set in the socket. You could see just a fleek of blue in the center. Regrettable, but surely not distasteful.

"I don't think I'll notice it at all in a few days," I said.

Loyd looked closely at the blind eye. "It's not as disfiguring as I had thought it would be," he decided.

Mrs. Davis reminded us almost apologetically, "As I told you, it may involve operations as she grows older, and possibly personality problems and heartbreak."

The baby tried to dive headfirst off the couch to reach a rose bowl on the coffee table. Loyd grabbed her firmly. "We'll work out the

problems as we come to them," he said.

"I thought you'd feel that way." Mrs. Davis's face was full of delight now. "I brought her clothes along. What will you call her?"

And so Kathy adopted a mamma, a daddy, and five brothers. And at last our long waiting period had ended. It had been more than two years since we had applied to the welfare agency for a "hard-to-place" baby girl. Now we had our little handicapped girl. I prayed that God would guide me, and give me the wisdom and the strength, and the means to give this "littlest angel" a full life. I know Loyd was saying his own similar prayer.

The boys barreled in from school later that afternoon, bursting with excitement. "Where is she?" the youngest shouted. "I got friends outside that want to see her."

"Ask them in," I told him.

In a flash, eight little boys, ours included, were gathered around the baby girl.

"Gee," a freckled eight-year-old exclaimed, "lookit that crazy mixed-up baby with one big eye and one little one!"

Our middle-sized son jumped to the defense: "So what's an eye? Who needs it?"

"Yeah," our youngest said, "she's lucky. Some kids are all blind."

At that moment I felt very proud of our boys. Loyd and I had been sure we had not made a mistake in choosing an "exceptional" child. Our sons already knew people with physical impairments—a neighbor boy with braces on his legs, a teacher confined to a wheelchair, a school chum badly scarred from burns—and they accepted these people for what they were, not for their appearance. We had been sure they would feel the same toward Kathy, but it was comforting to know we had not been mistaken.

"Can she sit up?" a skinny, dark-haired boy demanded. "My sister sits up, and she's about that big."

I sat Kathy down in the middle of the living room floor. Even though she had not had a nap, had been uprooted from her foster home, and now was surrounded by what looked and sounded like a band of wild Indians, she remained gay and unruffled. She laughed, she

cooed, she obviously enjoyed the attention she was getting.

The mob loved her. She was "in," and the boys never mentioned her eye again.

When I took her to the Crippled Children's Clinic the next week, I realized how little a physical defect detracts from a child's natural appeal. As we sat in the waiting room waiting for the eye specialist, the inner beauty of the outwardly deformed children around us seemed to fill the air. A legless child squirmed in his mother's arms, then gave a delicious little laugh that brought smiles to everybody. Kathy looked at him as if to say, "The world is a wonderful place, isn't it?"

To our family it is, and our adopted daughter has brought us a generous parcel of happiness.

AS SHE became used to her room and the constant hubbub of a house full of boys, Kathy began to know just what she could expect of each of her brothers.

She discovered blond, studious Robbie, the eldest (then aged 12), was the most dependable when she was in trouble—and he could change her pants. Husky Gary, who was 10, frightened her sometimes with funny faces, but more often he would sing her nursery songs.

Eight-year-old, redheaded, freckle-faced Rickey shared his dearest treasures at her slightest whim, and he made a good "horsie." Stevey, six, was as unpredictable as his flashing dark eyes. He alternately hugged and teased her. There seemed to be more hugging than teasing, though.

Kenny, just five, spent hours in let's-pretend-land with her. He would gather toys and Kathy into a quiet corner, or under a table, and entertain her in his most noble fashion. Never was he jealous of the newcomer as we had feared.

By the time Kathy was 18 months old, she had a good command of the English language—and of her brothers. The boys, mellowed by the presence of this small sister, would even hold off swinging the bat for a sure hit if they saw her short legs carrying her in their direction. If she persisted in coming near their ball game, they would

give her the coveted catcher's mask and place her in the outfield.

They raced to rescue her from precarious places she tried to crawl under, climb onto, or fall into. And they were known to tie a rope around her middle and haul her up into their tree house because she was too little to climb, and they could not bear to see her crying.

Now Kathy is eight. Her eye has brought some problems . . . but no more than we expected. A dedicated eye fitter has fitted her with a succession of plastic eyes to stimulate growth of the lid and eye socket. Sometimes the eyes were brown, sometimes blue, but at last she has a perfect match for the yellow-green eye that is her own.

When curious people ask: "May I look at your eye?" she looks them squarely in the face and, quite unabashed, grins.

She calls the defective eye her "borned" eye, after hearing us explain to so many inquisitive folks that she was born with just one eye. She considers the whole subject quite uninteresting and would much rather talk about her warts, which she believes she caught from Kenny and Stevey, or her scratched nose, acquired when Gary had a bike wreck when she was a passenger.

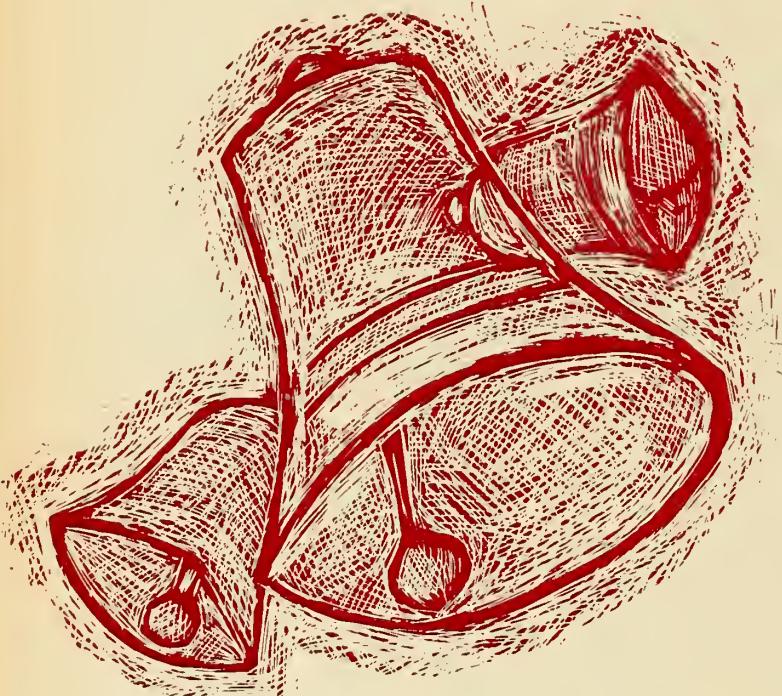
Kathy's personality is strong, at times overwhelming. She demands her rights, and her wrongs, with a stamp of her foot and a toss of her curly head. She stands toe to toe with anybody in her path and "slugs" it out with those who try to torment, tattle on, or frustrate her. Her determination is so fierce that at times I have to stop her brothers from giving in to her.

She is a typical woman, pint-size, with moods ranging from ecstasy to tears. She is selfish, unselish, loving, unloving, well-behaved, misbehaved, polite, impolite. But never is she shy or self-conscious. Our Kathy is an impish extrovert.

She seems to live each day for what it is, with great hope for a bright future. In her warmth, her father feels the cuddly dependence of a female child, her brothers feel manly and protective, and I feel the family is now complete and love fulfilled.

May God bless our Kathy! □

REJOICE!



**Delight yourselves in God, yes,
find your joy in him at all times. Have
a reputation for gentleness, and
never forget the nearness of your Lord.
Don't worry over anything whatever;
tell God every detail of your
needs in earnest and thankful prayer,
and the peace of God, which
transcends human understanding, will
keep constant guard over your hearts and
minds as they rest in Christ Jesus.**

—Philippians 4:4-7 (Phillips)

By PAUL O. WHITTLE, Pastor
Gary Memorial Methodist Church
Wheaton, Illinois

IN A LETTER from death row, a man wrote: "Dear Bill: Tell all the guys thanks for the money. Now please do me one more favor and tell me how I'm supposed to spend it in here? Things don't look good for me. That shyster of a lawyer you got me hasn't been around for a week. He keeps telling me not to worry, but it's a eineh he's not worrying! What a racket he's got—bleeding money out of us jailbirds for patting us on the back and telling us not to worry! Peace of mind, I don't need; a good lawyer, I could use.

"I'm glad Joe came to see me—although, to tell you the truth, he had me scared. He almost cashed in while he was talking with me in the visitor's room. The guard got a dootor and they brought him to, but he still looked pretty shaky when he left. All I could think of was: They'll think I killed him. Don't know why that should have bothered me—they can only hang me once. Ha, ha!

"Joe told me that Millie and her sister-in-law have been at it again. At least while I'm in stir I don't have to listen to their everlasting arguing . . ."

Actually, this letter is a fake. I wrote it, although I have never been in jail—yet. But even though this letter is imaginary, I would like you to compare it with another letter written from prison. You may recognize this one better as the letter to the Philippians in our New Testament.

What kind of letter would you write if you were in prison—condemned to the electric chair, or the gallows, or the gas chamber? What would you say besides, "I was framed!"? Would your letter sound like mine? Or would it sound like the biblical Epistle?

Joy From the Jail

Philippians is a letter which Paul, the apostle, wrote to the church in Philippi while he was in prison at Rome. According to tradition, Paul wrote this letter

just a few months before he was executed. He sent this message by way of Epaphroditus, a respected member of the church in Philippi, who had come to bring Paul a gift. Probably it was a gift of money, and Epaphroditus intended to stay with Paul to act as his servant and messenger.

When the messenger got sick, Paul sent him back to Philippi with this letter of appreciation, thankfulness, and gentle reproof. Part of it is about two ladies in the church named "Fragrance" and "Happiness." They had been arguing and Paul entreats them to agree in the Lord.

But Philippians is more than a letter of thanks and advice. It is a letter of joy, the most joyous of all Paul's epistles. Even if he is to die, he rejoices in their faithfulness. He knows that his life has not been in vain:

"But if my lifeblood is to crown that sacrifice which is the offering up of your faith, I am glad of it, and I share my gladness with you all. Rejoice, you no less than I, and let us share our joy." (Philippians 2:17-18; New English Bible.)

A Cell With a View

Was Paul out of his skull? No, it is just that he has little concern for such relatively unimportant matters as imprisonment and execution, because he sees that something much greater is about to happen. Despite imprisonment, Paul sees a hopeful future for believers. The faithfulness of Christians will be vindicated, Paul says. He seems to suggest that the return of the Lord is imminent. Even now, He is near at hand for those who "by prayer and supplication with thanksgiving let their requests be made known to God." (Philippians 4:6, RSV.)

Joy is a possibility even when things look bad. If you know that better days are coming soon, if you know that everything will turn out right in the end, if you have real hope in the future, then joy is a present possibility. That is why the whole world seems to be more joyous in this Advent season.

The birth of every child is an occasion for joy. There is so much of potential greatness in every infant that you cannot help but hope and rejoice. A few days before Christmas one year a service station attendant gleefully handed me a cigar along with the trading stamps. For a moment I found it hard to recognize that this was his way of celebrating Christmas. He seemed so happy that I thought the birth of his son was being celebrated.

You rejoice when your first-born graduates to teenager status. It is often rather sobering, because now, at last, you know it is no use hoping that your child will not have to follow the family nose into the future. You rejoice at weddings because you sense the promise of newness in the remarkable way in which bride and groom seem to call forth unsuspected elements of wisdom and strength in each other.

As we mature and grow old, we miss some of the occasions of joy that are appropriate to youth. It is easy to overlook satisfactions that come with long

experience in living. For believers of every age, young and old, ancient and modern, Paul is saying, "The future you longed for is now here. Reach out your hand and have a sample! Rejoice, for there is even more to come!"

People Who Dwell in Darkness

If this is the Christian message, then why do some Christians look so sad? Many ministers wear black, as though in mourning. Christians at worship often look more pained than uplifted. Why?

Because too many of us still feel that the Gospel is good advice rather than good news. We find it hard to believe that God is really giving us something rather than demanding something of us.

Incredible as it seems, what we really need is something that is already here now for the asking. It's not something we must earn by a lifetime of drudgery.

If we do not show much joy, it may be because we think freeing of those in prison doesn't affect us. If true Light coming into the world does not mean much, it may be because we don't really recognize our darkness.

Think of yourself as being in jail. Have you ever joked about being a wage slave? Do you sometimes feel chained to the typewriter or the telephone? Do you mothers sometimes hum to yourselves, "I'm only a bird in a carpeted cage"? Have you ever said, "If only I had made a different choice when I had the chance"?

You are in prison, chained to your past and your present. And you are sentenced to suffer the consequences. Now listen to the Christmas bells: they sound a little like the ringing of the telephone on the warden's desk.

And now read again Luke's story of the birth of Christ; see it as an ad in the personals column with your initials at the top. It says: "Come home. We all miss you. Let's make a new start." Here is the way J. B. Phillips translates Luke 2:6-14:

So it happened that it was while they were there in Bethlehem that she came to the end of her time. She gave birth to her first child, a son. And as there was no place for them inside the inn, she wrapped him up and laid him in a manger.

There were some shepherds living in the same part of the country, keeping guard throughout the night over their flock in the open fields. Suddenly an angel of the Lord stood by their side, the splendour of the Lord blazed around them, and they were terror-stricken. But the angel said to them:

"Do not be afraid! Listen, I bring you glorious news of great joy which is for every man. This very day, in David's town, a Saviour has been born for you. He is Christ, the Lord. Let this prove it to you: you will find a baby, wrapped up and lying in a manger."

And in a flash there appeared with the angel a vast host of the armies of Heaven, praising God, saying,

"Glory to God in the highest Heaven! Peace upon earth to men whom He loves!"

Again I say, "Rejoice!" □



Language school in Belgium: The Stiers found "everything was designed to make us fluent in French before leaving . . ."

To serve others, a young husband and wife decide to give . . .

Two Years of Their Lives

Text by HERMAN B. TEETER / Pictures by DON COLLINSON

HE IS AN Indiana farm boy who, associates say, "can do anything and everything." She is a soft-spoken girl from Bremen, a small town in Georgia. Husband and wife, they came flying in one day last spring, across the bush country from Lubumbashi, to serve two years as missionaries in the Congo.

As the light plane circled to land on the mission's airstrip near Sandoa, Pamela and Charles Stiers looked down on dormitories, school buildings, shops, barns, staff houses, pasture lands, and cultivated fields. This was Congo Polytechnic Institute (CPI), a Methodist outpost in the Western Congo.

As you read this, CPI may or may not still be operating as usual. Nor may this young couple in their 20s who want to give a part of their lives to others. What is happening, or may happen in the troubled

Congo, is beyond their control. But they will do what they can as long as they can.

As the first husband-wife team sent out under a new Board of Missions special-term program, Chuck and Pam spent brief periods of training at Greencastle, Ind., at Stony Point, N.Y., and at Brussels, Belgium. (Until mid-1966, only single persons were accepted as overseas missionaries for two-year service; the ordinary minimum term for couples had been three years.) Both Chuck and Pam had a great deal to offer as teachers and leaders in agriculture, health, and education; yet, at the same time, both realized they were bringing inadequacies to Congo Polytechnic Institute.

"The main drawback," says Don Collinson, director of the agriculture school, "has been that Chuck has



Pam and Chuck Stiers spent a few months in Brussels, but experienced a "great deal of frustration and anxiety" without learning French too well. Later, they toured Western Europe.

had to teach in French—and under the present training program for short-term missionaries, he and Pam had only a few months to study in Belgium."

On the other hand, he added, "For a fellow fresh out of college, he certainly moves in on the job whether he has had any training in that area or not. That is the type of man we need because we have to do everything under the sun."

Chuck's versatility was recognized back in high school at Rushville, Ind., where he was a cross-country runner, sang in the choir, played the tuba, and excelled in science and math. After graduation, he received a General Motors scholarship to study mechanical engineering, but after little more than a year of that, he decided it was not his field. Then, while visiting a friend in Mississippi, he met Pam.

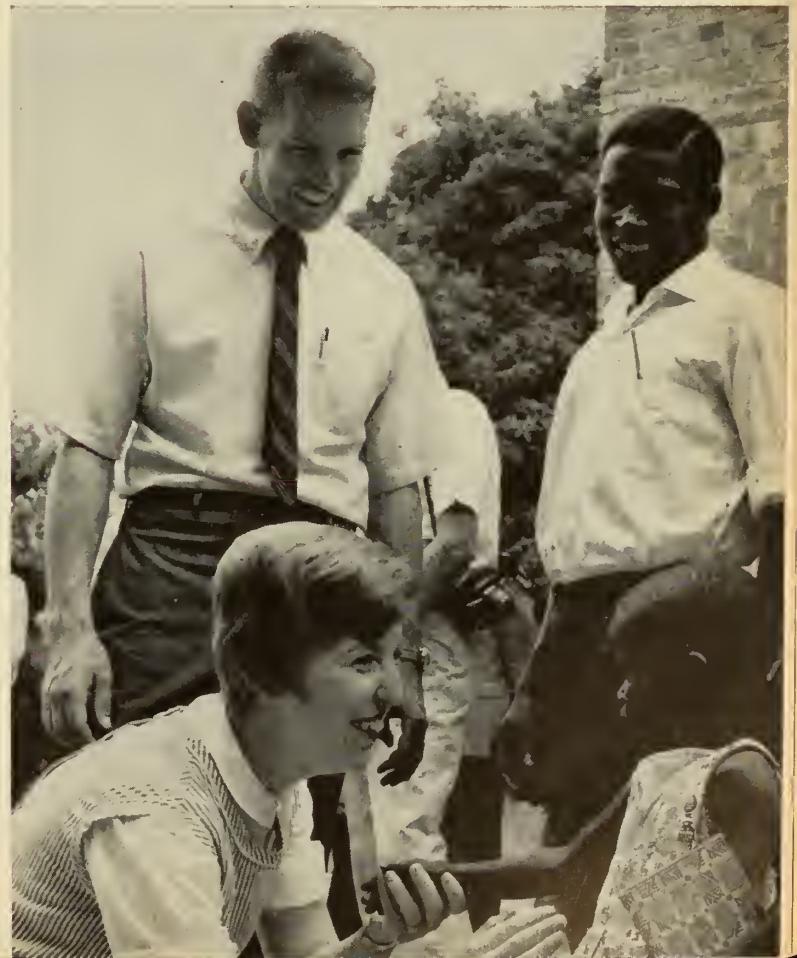
"We fell in love after about four hours," he said.

Chuck Stiers, Pam recalled, "impressed me as the most loving, positive person I've ever known. His religion was real and very much alive—not a religion of 'don'ts.'"

After they were married, the couple moved to Cali-



Other missionaries greet Pam and Chuck as they arrive at Mwajinga airstrip, near Sandoa, to begin work at Congo Polytechnic Institute. Sighting buffalo from the air thrilled them.



Easter Sunday, 1967—their first full day at the mission station—finds them outside the church making friends with the small daughter of a student whose wife also attends school.



Chuck's lack of fluency in French and Swahili makes no difference at the old dipping vat where he combines muscular persuasion with animal science. While good grazing is available, disease must be eliminated and the Congolese better educated before milk and meat become plentiful.



fornia where Chuck studied agriculture at the state university's campus in Davis. There they were encouraged by the Rev. Philip W. Walker, of the Davis Methodist Church, to consider missionary work. They bombarded the Board of Missions with letters, and once accepted, they went first to Greencastle, on to Stony Point, and then to Brussels.

Their months in Brussels for intensive language study were hectic. "We want so badly to speak," Pam wrote, "that it causes us great frustration when we can't express our thoughts." And the weather—rainy and cold during most of their stay—was something Georgia-born Pam never quite got used to.

When they moved on to the Congo, Pam was cheered by the warmer climate. Chuck felt more at home, too; a farm boy trained in animal science, he found 80 head of beef cattle, 500 chickens, 30 rabbits, and 10 head of dairy cattle at Congo Polytechnic. There were 15 acres in orchard and an all-important crop of manioc, a staple in the Congolese diet. Among the seven staff members at Congo Polytechnic were teachers in agronomy, horticulture, mechanics, carpentry, French, and math, as well as religion.

Although Chuck could not speak the trade language, Swahili, his practical demonstrations were in a uni-

Chuck and a student vaccinate a baby chick, knowing that more chickens can help with one major problem—lack of protein in the Congolese diet.

versally understood, on-the-spot language. As his ability to communicate verbally improved, he was able to help more and more with problems.

"All our labor is by hand," Chuck says. "The cost of transportation to market is high. Machine parts are costly. Meat is hard to come by for most of the Congolese people. For example, one pound of meat will cost a man two days of labor."

"Also, we found ourselves in a completely new culture. There was little motivation for improving quality and efficiency. Like young people everywhere, many of the students trained in agriculture don't want to stay down on the farm. They think they're too good to be farmers, so they head for the city. To counteract this, we are getting more students who are married and have farm backgrounds."

Life at the mission post proved to be far from dull. At a wedding, amid decorations of flowers and banana leaves, Pam watched a bride and groom actually dance down the aisle. And graduation from the school of agriculture is a joyful occasion for the students, who celebrate with much shouting, laughter, shaking of hands, throwing of fragrant powder, and even a great deal of hugging—something the Congolese rarely do in public.

When they visited a nearby village, Pam reported the people were "simply wonderful, so loving and



"So at last it has come to this!" moans Pam, who is so far away from beauty parlors that she must depend on Chuck's great inexperience as a hair stylist.

Pam went to a small college in Georgia to prepare herself as a history teacher. Then, to be near Chuck, she taught English in a California school. Now she finds herself teaching beginners in the Congo, where a girl is the exception in classes made up mostly of boys.



humiliations he suffered left their mark. His body was seen to be truly human, deprived of all charm by his sufferings."

But by the fourth century A.D. other church leaders were insisting that Jesus could not have been ugly. Quoting the 45th Psalm, which sings, "You are the fairest of the sons of men," they were sure Jesus must have been the most beautiful of men. Toward the end of the fourth century, St. Jerome wrote: "All who saw him were at once attracted by the divine brilliance which emanated from his person and lit up his countenance."

There are legends about miraculous portraits of Jesus. One has it that Abgar, king of Edessa, invited Jesus to take sanctuary with him to escape the fate the priests were planning for him. Jesus refused, and Abgar then sent an artist to paint his portrait. The painter was so overcome by the radiance of the Savior's countenance he could not paint it, so Jesus placed the artist's cloak against his face, and when he took it away it bore the imprint of his features. The cloak was brought to Abgar after the Ascension, the legend continues, and after an exciting history it came to rest in the Church of San Silvestro in Capite, in Rome.

According to another legend, a woman named Veronica offered her headcloth to Jesus when he was on the way to Calvary, so he could wipe the blood and sweat from his face. When he gave it back to her, an imprint of his features was fixed upon it. "Veronica's Veil" was said to have been one of the relics that disappeared from St. Peter's Cathedral when Rome was sacked in A.D. 1527.

The evangelist Luke is supposed to have painted a portrait of Mary, the mother of Jesus, and to have begun one of Christ that angels miraculously finished for him. Nicodemus was said to have tried to carve a crucifix from memory, long after the Ascension. While he was working on it, the story relates, he fell asleep. On awakening, he found it had been mysteriously completed.

These are beautiful legends, but they are not supported by the Gospels or by history.

Why was it that Jesus' picture was not painted

during his days on earth? One reason, undoubtedly, was that he carried out his earthly ministry among a people who believed that painting or sculpting a person's features could be considered idolatry. The Jews held God in such awe they would not even say or write his full name. It is not surprising that they would not make a "graven image" of a man who claimed to be God's son.

It is harder to understand why the writers of the Gospels did not attempt a physical description of Jesus, but they simply did not.

Down through the Christian centuries, artists have had to form His image out of their own intuition and their own understanding of man's relationship to God. They have variously depicted him as majestic and virile . . . as the judge of all mankind . . . as a young shepherd lad . . . as bearing all human sorrows . . . as radiating all heavenly joy . . . as prince, rabbi, healer, fisherman, companion, teacher . . . as Savior and sacrifice . . . as God and man.

Chinese artists have given him almond eyes, African artists a black skin. So accustomed are we to the work of Europe's old masters that we do not even notice they portray the events of the Lord's life in scenes that are like Italy, or Germany, or Holland, but not at all like Palestine.

Artists are acted upon by, and react to, the world that surrounds them. They are, in fact, its most sensitive observers and prophetic interpreters. If the artists of today give us suffering Christs, Christs alone and in agony, Christs broken and distorted, it is because they are reflecting the anguish and aloneness of contemporary man.

The many and changing images of Christ that artists have given us through nearly 2,000 years, the diverse images they give us today, tell us something very important. They tell us that the Son of God, our Savior, our Brother, our Lord, is for each man in his own time. And he comes to us each in our own way, perhaps in a blinding flash of light, perhaps as a still, small voice, but always in the way that will drive us to exclaim in surprise and delight: "Yes, this is my Lord!"

—HELEN JOHNSON

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Christ and the Rich Young Ruler by Heinrich Hofmann

It is a strong yet gentle Jesus we see in this painting by Heinrich Hofmann, which hangs in the Riverside Church, New York City. The work of this German artist who lived between 1824 and 1911 is a bridge between the profound, deeply emotional style of Rembrandt and that of some later popular artists who have concentrated on Jesus' gentleness and have forgotten his strength. Hofmann, like other painters of his era, clad his subjects in what he thought was historically correct dress, and he made their faces and figures as clear as if recorded by a camera.



The Holy One by Kao Feng Kuan

"Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." (Mark 10:15.) In Taiwan, a child—12-year-old Kao Feng Kuan—painted *The Holy One* with huge eyes. They dominate the face—seeing all, asking all. There is no photographic clarity here. But, as with a child, the confrontation is direct and disarming, and the emotion the artist has expressed is deep and reverent.

If Jesus were to come among us in human form today, would he look just as he did in Bible times? No—he would look like modern man, for he was a Man for all times, and for all men. But a group of Haitian artists who decorated the walls of the Cathedral of the Holy Trinity at Port-au-Prince (facing page) still saw him and his mother in flowing robes. Could it be that they felt it a sacrilege to change the traditional image?



The Miracle of the Marriage in Cana by an unknown artist



The Yellow Christ by Paul Gauguin

The submissive Christ on the cross painted by Paul Gauguin in the last years of the 19th century may reflect the famed French artist's own defenselessness against an overpowering need to paint that drove him to abandon job and family. A large number of Gauguin's paintings, done in France and later in Tahiti, are eloquent expressions of religious themes.

It is a human Jesus, representative of all mankind, who is mocked by soldiers in Georges Rouault's powerful, compassionate painting at right. A devout Christian, the French artist, who died in 1958, was apprenticed to a painter of stained glass when he was a boy. His paintings have the luminousness of stained glass, its deep, glowing colors, and its strong structure.



Christ Mocked by Soldiers by Georges Rouault



Ascension (detail) by Gerald Hardy

Gerald Hardy, a young American artist, started painting Jesus in literal style. Soon he became convinced that it is not possible to see the Savior in such limited terms because: "He only came in human form because there was no other way he could talk to us." A detail from Hardy's recent painting, *Ascension*, thus gives us a figure of light that takes on more specific form only in the eyes of the viewer.



The Christ, Russian icon painted on wood circa 1600. From *Ecce Homo* copyright © 1962 by Joseph Jobé/EDITA, S.A., Lausanne; used by permission of Harper & Row.

The *Changing* Image

The paintings on the preceding pages reflect eight modern artists' attempts to paint the face and form of Christ. Here a Methodist minister with a profound knowledge of art and theology views them in relation to other images of Christ created over nearly 2,000 years.

By Roger Ortmayer, Executive Director
Department of Church and Culture, National Council of Churches

IF YOU WOULD go to a chapel church in an Orthodox monastery on Mount Athos, in northern Greece, you would come to the early morning service before the sun has risen. The monks have put on garb which is quite resplendent in contrast to the drabness of their everyday robes. Surrounding them in the chapel are icons—images of Christ, the apostles, and other biblical characters as well as saints from the church and its history. At particular places in the service one icon may be kissed, or the monks will genuflect or bow before another.

Traditionally, Protestants have looked upon this kind of reverence or veneration given to a picture or other images as a kind of idolatry. At the time of the Reformation, it was common for Protestants, or Reformers, to break the images in stained-glass windows, lop off heads from statues, and deface religious paint-

ings—all in the name of a more spiritual, or purified, religious tradition.

Orthodoxy, however, had developed the icon out of a struggle within the church over what the Incarnation really means. Incarnation is a theological word which means God manifest, or God present among us on earth, and this is really what Christ means. He is God's son, present among us, thoroughly, completely, irreducibly human.

Early Signs and Symbols

In the early Christian church, the tendency was not to use any kind of realistic image of Jesus. Instead, the early Christians used abstract signs called chrism or calligraphic signs—letters which would stand for Jesus, such as Chi-Rho, the first two letters in the Greek word for Christ, or IHS, the beginning letters

for the name Jesus in Greek. They also used figures such as the fish, which was a secret sign for Christ, or a sheep, standing for the lamb of God.

In any case, the early church usually tried to avoid realistic images of Christ. But as the church struggled with the question of who Christ is, and what he means to man, one of the affirmations which had to be made was that he was like us, God's son manifest, entirely a human being. Was it consistent, then, to image him in abstract terms?

The Trullan Synod of the church, held in Constantinople in A.D. 692 stated clearly that it would be wrong for the church to image Christ in signs and symbols any longer. Reference was made particularly to the lamb of God—from then on it would be improper to portray Christ as a sheep. If he really was incarnate, if he really was man, then he must be imaged as a human being.

In forming the theological basis for image making, the church fathers felt that Christ as divine, as the Son of God, must be shown in the images, as well as his completely human nature. So they said, in the same directive, that images of him should not be "too carnal." By this they meant that the paintings should have elements of abstraction, or stylization, combined with realism. So the icon makers worked out a representation in which the image of Christ was thoroughly human but also highly stylized. I suppose this is why the icons look so very contemporary to us today. They have the stylization, something of the abstraction, of contemporary art, but they have wedded this to a thoroughly representational imaging of Christ as a human being.

Image Becomes More Realistic

This image worked out by the Byzantine artist was influential in the church for a thousand years. Then, in late medieval times, Gothic images pushed in with more earthy and realistic, or representational, images. In the late Gothic period particularly, the period of the great cathedrals and the windows and wood carving associated with them, the Christ image became more human, involved in the activities, the problems, the celebrations of everyday life.

Some of the earlier Protestants who also were artists—Dürer, for example, and Cranach and Grünewald—put emphasis upon both his human and his divine aspects. At the same time, like the Byzantines, they also showed his omnipotence and his Christ character as crucified, suffering, and redeeming Lord. Unfortunately, Protestantism soon lost the rigor of these early artists as image-breaking forces in the Reformation gained more and more control. Image-making in the Protestant faith was relegated to a few woodcuts, or was abandoned almost entirely. At the same time, the counterreformation came along in the Roman church, bringing with it a highly moralistic interpretation of Christ on one hand and, on the other, the triumphalism in which Christ is seen as divine Messiah, Savior, triumphant Lord sailing in on billowing clouds, before whom all the earth quakes.

Rembrandt protested against the weak, trivial, and awkward Protestant representation and also against

the highly romanticized, overblown representations of the Roman Catholic counterreformation.

Rembrandt was perhaps the most Protestant of all painters, approaching the imaging of Christ from a biblical point of view. In contrast to his work, there is a painting of the Nativity by El Greco in which it is clear that all creation sings or shakes at this event. El Greco seems to say: "This is the Messiah, no mistaking it. Kings bow, shepherds pay tribute, all the earth is aware of his coming." In contrast, a Rembrandt nativity shows us everything in low key. One can hardly locate the Babe. The shepherds, if they are present, are obscure. There are no kingly trappings. Looking at this painting, one must rephrase the Protestant claim of justification by faith. It is easy to say Messiah when an artist like El Greco gives us the whole world in celebration, trembling and singing; but Rembrandt gives us no such prop. He says this poor Babe of these poor parents in this little hamlet is the Messiah. And it takes quite an act of faith to believe it.

Unfortunately, the Protestant church paid little attention to Rembrandt, and when imaging did come back into the Protestant church, as it had to do, it was a pale and tawdry counterreformation image. We have had pretty Christs and handsome Christs, but few really strong images.

Century of Vitality and Change

The paintings on the preceding color pages were all painted within the last 100 years or so, a period in which Christian art has been revitalized. In terms of what has happened in the arts in the last 75 years, *Christ and the Rich Young Ruler* [page 33] is hardly modern. The problem with this interpretation by Heinrich Hofmann, who was a Romantic painter, is that it is too trivial. It gives us an image of Christ which is easy to take, which does not offend our desire to be comforted or pleased. But it is limited in contrast to *The Holy One* [page 34], painted by a child.

Kao Feng Kuan, the Taiwanese youngster, painted *The Holy One* directly out of his own sensitivities, apparently not asking himself whom he was going to please, whom he was going to satisfy, who was going to be happy with what he did. His interpretation came directly out of his own understanding, his own involvement, his own realization. In his painting, therefore, we have a kind of honesty which the professional painter often is tempted to discard. The child has painted with a good deal of force and, I think, with considerable truth. As with the modern style generally, he is much stronger than Hofmann.

Something of this same sense of authenticity is evident in *The Miracle at the Marriage in Cana* [page 35]. This painting is in a style we call primitivism. This does not mean that the Haitian artists (it was painted by a group) were primitive in their ability. Obviously they were rather skilled. But their point of view is much like the point of view of the child. It is direct and uncluttered with sentimentalities. The painting has been done in terms of the artists' own experiences. It shows the kind of people they know and the kind of feast they have sat down to, and it



El Greco: The Adoration of the Shepherds.
The Metropolitan Museum of Art. Purchased, Rogers Fund 1905.

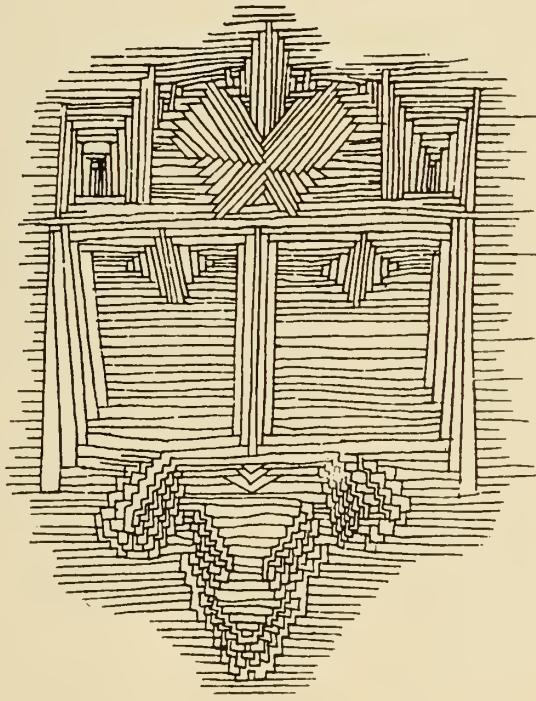
Klee: Christus.
Horry N. Abrams Publisher, New York.

Art comes full circle. In contrast to Nativities by El Greco and Rembrandt, which give us images in human form, Paul Klee's Christus, drawn in 1926, and Paul von Ringelheim's recent sculpture joining the cross with the seven-branched candlestick of Judaism are cryptic and symbolic. These have much in common with Byzantine paintings of Christ and the signs and symbols used by the early Christians.



Rembrandt: The Adoration of the Shepherds.
Munich Pinakothek.

Von Ringelheim: Crucifixes and Menorahs.
Permission of Poul von Ringelheim.



1926 981

Christus



has the kind of honesty which comes out of direct experience related to a kind of universal experience from the Gospel stories.

The Temptation of Christ [page 36], too, has this sense of direct and immediate experience. It makes you aware not only of the Gospel story in biblical times but also of a world of magic, of witchcraft and witch doctors. It is a world alien to our own, alien probably to biblical Palestine. Yet it is a very real world and, if, indeed, the Holy Spirit loose in the world means anything, it is that the temptations of Christ are to be understood in Africa on African terms, not alone in Western or Judiac idiom.

Relating Art to a Changing World

About 75 or 80 years ago, something radical happened to art in the Western world. Now, after two or three generations of work by artists stemming from Cézanne, Gauguin, and Van Gogh, it is clear that there has been a radical restructuring of images. As the artists have demonstrated, we simply cannot image reality today, in the world of quantum physics, in the way it was shown in the universe of Copernicus and Isaac Newton. It is a different world, and it has to be shown in disconnected terms. The artist is not a scientist, but he has a kind of sensitivity which tells him that our understanding of the world has changed. Consequently his way of revealing, of interpreting the universe is entirely different from the way in which earlier artists expressed it.

When people are confronted by contemporary art, they often ask: "Yes, but where is the beauty?" The artist would answer, probably, that he did not set out to create beauty; he set out to try to find and express truth. But he would remind them, too, that beauty is a more profound thing than prettiness. It is a part of the whole context of reality. And in this sense he would tell them that what he has created is, to him, very beautiful indeed.

It is useless to ask if the artists today are as great as the old masters. You cannot compare a Rouault, a Paul Klee, or a Picasso to a Da Vinci, or a Titian, or a Rembrandt. All you can say is that each artist has had to image as he has done. Probably if Michelangelo had lived in the 20th century, his name would have been Picasso.

Of all the artists of the first half of the 20th century, Georges Rouault was the one we might call the most consistently "religious." Rouault was haunted and invigorated—and you might also say damned—by the lurking presence of Christ in the world he knew. His paintings celebrated that presence with a kind of recklessness; but it was a presence which haunted and hurt, caused anguish and distress. *Christ Mocked by Soldiers* [page 39] depicts the universal Christ the Son of God, condemned and mocked by those who put him to death. Yet, just as surely as in the early Christian icon, he is divine. He is a presence which will not let the soldier, the worker, any of us, go free. Rouault's paintings are iconlike in both technical aspects and the mystical sense of a divine Presence.

You almost have to see the original of a Rouault painting to realize the kind of brilliance he utilized,

the way in which the light source seems to be in the painting itself. Putting on the paint with a knife or occasionally a brush, layer upon layer, Rouault built up a tactile surface which gives his paintings a sculptural quality characteristic of much of 20th century art. Painters today, increasingly, are discarding the old two-dimensional forms. They have become assemblage-makers, not just applying paint but also pasting on objects—the debris and castoffs as well as the constructions of a technological society.

Paul Gauguin's *Yellow Christ* [page 38] antedated the Rouault work and is a classic motif. It was drawn from a painting by the romantic artist Delacroix, and since Gauguin painted it, later artists also have painted their interpretations.

Crucifixion: A Recurrent Theme

A Crucifixion, of course, does not belong to any particular age or time. This is a universal experience, and one which Christians in all eras have interpreted and applied to the drama of salvation. In the work of contemporary artists, it is a recurrent theme. Many times the accusation is made that the artist of our time is able to do the Crucifixion but he can't go on and do the Resurrection. Gerald Hardy has attempted to move on with an essentially nonobjective work in *Ascension* [page 40]. This, in my opinion, is the only way an artist ought to, or can, deal with the Resurrection. How else do you image an act of God which is, fundamentally, a statement of faith rather than an event in history? Hardy uses color and texture to give something of the feeling of an act which goes beyond birth, growth, and death. Anything more naturalistic or realistic would be inappropriate to the theme.

Sculptor Paul von Ringelheim's *Crucifixes and Menorahs* (seven-branched candlesticks utilized in Judaism) incorporates a similar kind of abstraction. He does not attempt a literal picture of the Crucifixion, but through stylization enhances its mystery. He is also able to emphasize the continuity of the Old and New Testaments. His images are a shorthand vision of reality.

If the Resurrection is a theme few modern men can express, Crucifixions are experiences modern man is enmeshed within. The devastation of our cities in riots, the almost suicidal destruction of people, the kind of exploitation and oppression which results in rebellion and crucifixion—these are experiences 20th-century man has encountered time and again. It is a century of the greatest growth in material prosperity, in life expectancy, in abundance drawn from the soil—and it is also man's bloodiest century, a time in which man has destroyed his fellowman in appalling numbers and with a kind of destructive fury which can be imagined only in crucifixion. In view of the times in which we live, therefore, it may be that it is more valid for the contemporary artists to stop with an introduction to the faith which it is the church's essential mission to proclaim.

We should not ask the artist to do everything. The church must accept primary responsibility for proclamation of the saving Word. But the artist can supply the prelude. □

The Church and Alcohol:

NEW Strategies

for a

Mounting Problem

By THOMAS E. PRICE, Director

Department of Alcohol Problems and Drug Abuse
Methodist Board of Christian Social Concerns

IF ALL the psychiatrists and all the social workers in the United States were transferred to California, they could give only minimum care of one individual interview per week and one home visit per month to the alcoholics and their families in that *one* state.

That is an astounding statistic, but it only hints at the range and magnitude of alcohol-related problems in this country. It is estimated by the National Safety Council that alcohol is a contributing factor in as many as half of our nation's fatal automobile accidents. The latest study in California revealed that 57 percent of those responsible for accidents and fatally injured had been drinking. The President's Crime Commission reported that one third of all arrests are for public drunkenness.

What are churches doing about

these problems? Have there been any new developments in the churches' approach to alcohol since the pledge card?

The purpose of this article is to review current developments in the alcohol field and the response of the churches (not just The Methodist Church but including it) to these new forces and influences. At its best, church policy and program is never static and rigid but constantly responds to the times in order to be relevant. That is what is happening to the church's ministry in the area of alcohol problems.

Emphasis on Prevention

The first development has to do with the new emphasis on prevention. With problems of the magnitude mentioned above, it is futile to talk about how to pick up the

broken pieces. The burning question now is: "How can alcohol problems—alcoholism, driving while intoxicated, teen-age drinking, public drunkenness, and others—be prevented?" Though many Methodists dislike hearing it, the obvious answer, abstinence, is rejected by most Americans. The latest survey of drinking practices showed that two out of three, 68 percent of the American adult population, drink at least occasionally. Even individual Methodists are drinking in increasing numbers in spite of the church's official recommendation of abstinence.

Prevention is not a strange word in church circles, but like most groups, churches generally react to crisis situations. In the general alcohol field, the dominant trend has been toward rehabilitating the alcoholic and his family, and

Churches Join the Team of Care-Giving Agencies

churches have followed suit. Today, however, the most authoritative voices within the field are saying that prevention of problem drinking is the only hope for our society.

This emphasis on the prevention of problem drinking is made by the Co-operative Commission on the Study of Alcoholism in its report released this fall.¹ The Co-operative Commission is a group of highly competent scientists and alcohol-problems specialists who have directed research over the past six years under conditions of a \$1.1 million grant awarded by the National Institute of Mental Health. The actual research was conducted by the staff of the Institute for the Study of Human Problems at Stanford University, but the commission developed and approved the report.

Undoubtedly the most comprehensive volume available in the alcohol studies field, this book contains little new to the alcohol-problems specialist, but it performs three great services for every reader.

First, it consolidates and summarizes a vast amount of raw data on the nature and extent of alcohol problems. An alcohol problem is defined as any controversial issue related to the use of alcohol as a beverage and includes both attitudes about drinking and behavior in relation to it.

Second, the report provides a frame of reference in which to view alcohol problems. It sees all alcohol problems as comprising a single whole with many facets. One facet is the problems related to the place of alcohol in society and the varying patterns of use and nonuse among groups and individuals. Another facet has to do with the problems of alcoholism and the care and treatment of alcoholics and their families. Teen-age drinking, driving while intoxicated, legal re-

strictions over the place and hours of availability are all aspects of a many-sided problem. These facets are all interrelated and interdependent, distinguishable but inseparable problems hung together by man's complex relationship to alcohol. Taken as a whole, they comprise a tangle of problems of unquestioned significance that must be dealt with together.

Third, the report makes concrete recommendations about what to do about the problems. This is the most significant and most controversial section of the report. The proposals range from recommendations on the care and treatment of alcoholics to methods of alcohol education and areas of needed research. The report should be read and the recommendations discussed by every individual and group concerned with any facet of alcohol problems.

The church clearly has a role in the prevention of drinking problems because it is concerned with the total well-being of man and society. Anything the church does toward the creation of a more humane social order and the improvement of individual and community life is preventive in nature. Churches also need to be involved in actions specifically directed at the problems of alcohol. The developments discussed below give general suggestions about the possibility of such involvement.

Churches Working Together

An exciting new development is the growing ecumenical consensus on alcohol problems. This development has brought together Protestants, Roman Catholics, and Jews to discuss common points of agreement and disagreement. One of the leading champions of this approach is the North Conway Institute, an interfaith association for education on alcohol problems. Headquartered in Boston, Mass., and headed by peripatetic David A. Works, an Episcopal clergyman, the North

Conway Institute has worked since 1951 to develop a common approach to the problems of alcohol. Churchmen who have attended sessions of the institute's summer conference, held in North Conway, N.H., from which the institute derives its name, have reached an amazing degree of agreement on the problems of drinking, drunkenness, and alcoholism.

One notable achievement of the institute was the endorsement of a statement by prominent church leaders of metropolitan Boston in 1966. The statement was drafted by the Ecumenical Council on Alcohol Programs and was endorsed by leaders from 16 different churches ranging from Roman Catholic to Salvation Army and including Methodist Bishop James K. Matthews. The key paragraph on drinking reads as follows:

"We believe that we may all unite on the ground of the virtue of sobriety. This can be practiced in two ways. One is by total abstinence from beverage alcohol for religious motives. The other is by true moderation in the use of alcohol, also for religious motives. On this common ground the virtue of sobriety may be practiced both by abstainers as well as those who drink moderately."

This declaration represents a breakthrough in the stalemate between "abstinence" and "moderation" churches and provides a sound basis for co-operative action. The experience of the North Conway Institute makes it a valuable consultant to communities wishing to launch a church-community program.

In 1958 the National Council of Churches adopted a statement, "The Churches and Alcohol," in which it described four areas of responsibility for churches: (1) the church's ministry to alcoholics and their families in the community where they live; (2) alcohol education for churches; (3) alcohol education for the public; and (4)

¹ Alcohol Problems: A Report to the Nation From the Co-operative Commission on the Study of Alcoholism. Prepared by Thomas F. A. Plaut. Oxford University Press, \$4.75.—Editors

social and legal controls. This landmark statement has proved its worth by serving as a point of reference for church groups over the past 10 years. The World Council of Churches, too, is beginning to show an interest and in the spring of 1966 held a consultation on *Alcohol and Christian Responsibility*.

These endeavors show that a firm theological and ethical basis exists for an ecumenical approach to alcohol problems. Yet, it still remains for churches in given communities to begin working together with a united front. Let us hope that Methodist churches will demonstrate their ecumenical spirit by taking the lead in such efforts.

Work With Other Agencies

Another development in the church's ministry on alcohol problems is the increasing co-operation between churches and community alcoholism agencies. For some time churches have been opening their doors to meetings of Alcoholics Anonymous groups and the companion organizations—Alanon (for spouses) and Alateen (for children); but in some communities churches have become more directly and actively involved on the community health team. In Prince Georges County, Maryland, for example, several churches, including Brentwood Methodist, are working with the county probation and parole agency in a program of rehabilitating persons with drinking problems.

The individuals involved in this program are not the hard core "revolving door" court cases who make a career of repeated trips from street to court to jail to street and back again. The Prince Georges County probation program is for persons who have been arrested two or more times on drunkenness charges or who are drunk when arrested for other charges. It does not assume that these individuals are alcoholics but seeks to interrupt their progress toward alcoholism and stop the slide to skid row. Co-operation of the churches began when the probation officer in

charge, B. M. Bankston, discovered that a church setting provided the best atmosphere for recovery. Pastors in these churches make themselves visible at the meetings and available for religious counseling.

This program has been highlighted in the new film *The Churches and Alcohol Problems* (22 minutes, sound, black and white, 16 mm.) produced by the Methodist Board of Christian Social Concerns. The film documents the need for increased involvement of churches with nonchurch alcohol groups, reports on current church thinking and action in the field, and challenges churches to join the community's action team against alcohol problems. (This film may be rented from Cokesbury Regional Service Centers.)

A multi-disciplinary approach to drinking problems is emerging as the wave of the future. The dis-

the fact of Alcoholics Anonymous, Alanon, and Alateen, those self-help groups which have been the outstanding influences in the field since AA was founded in 1935. A second factor is increased activity of scientists and students in universities around the country, sparked and led by the Rutgers (formerly Yale) Center on Alcohol Studies. Effective work also is being done by the National Council on Alcoholism through its 80-odd local councils to inform the public that alcoholism is a treatable illness.

Yet another factor is the state alcoholism programs now tax supported in 42 states and the District of Columbia. Their overall organization, the North American Association of Alcoholism Programs, includes membership from seven Canadian provinces and is one of the sponsors of the 1968 International Congress on Alcohol and Al-

**'Gone are the days when all the church could say
was the one-line message: "Don't drink." Methodism
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ciplines are the care-giving systems of our society. These include not only the health professions—doctors and hospitals, mental-health and public-health services—but also law and the courts, education, welfare, volunteer service groups, and the churches. It is very easy in a given community for churches to be left off the team through simple oversight because neither churchmen nor nonchurchmen generally regard the church as belonging there. In communities where the churches are seen as part of the community's health resources, a new sense of relevancy has pervaded the life of the church. One alcohol specialist has suggested that the new ecumenicity will not be denominational and institutional but will be partnership between the disciplines.

A number of related factors have led to the development of this approach and emphasis. The first is

coholism to be held September 15-20, 1968, in Washington, D.C. The federal government has followed the example of the states and recently established a national Center for the Control and Prevention of Alcoholism in the Department of Health, Education, and Welfare.

Changes in Temperance Approach

Often overlooked in enumerating the changes in the alcohol scene is the enlightened understanding manifested by some state temperance organizations. In many cases these groups have changed their names to "Councils on Alcohol Problems" to mark their new and broader approach. Progressive leadership is being given by the new executive director of the American Council on Alcohol Problems, the Rev. Billy E. McCormack, at the national headquarters of the temperance group in Washington.

The work of the North Conway

Institute is stirring action among the denominations and the National Council of Churches. The NCC has set up a task force on alcohol problems and expects to move more extensively in this area under its guidance. This is the most significant action the National Council of Churches has taken since it adopted its statement on alcohol in 1958. Already the NCC's Division of Christian Life and Mission, along with the North Conway Institute, has worked closely in the making of the new Methodist film.

Open Discussion Needed

A final development has to do with the growing recognition of a need for renewed public discussion on the question of drinking. People don't talk about drinking. They either do or don't, but they don't discuss it; and those who do certainly do not discuss it with those who don't and vice versa. Of course, there is a lot of chatter about drinking among drinkers—about brands and glasses and names of drinks, and so on—but there is a curious conspiracy of silence around the question of when, where, why, whether, and how much. Rare is the hostess who would even think of interfering with the drinking habits of one of her guests.

One of the major reasons for the absence of open public debate is that since prohibition's repeal, the climate of opinion has been dominated by the tug-of-war between those who absolutely oppose all drinking and those who absolutely approve all drinking. The vast majority of our people are in between—and could not care less. Neither side has succeeded in winning the adherence of the indifferent middle who fail to see the issue in such stark black and white terms.

Excesses on both extremes have led to the general denial that society has any real problems with alcohol. Thus, public awareness and concern have been blocked and the problems have progressed unchecked except for the efforts of the groups mentioned earlier. Some "TV Western" thinking (good guys

vs. bad guys) remains, but it is diminishing in influence, and a new climate for public discussion is emerging.

The most noticeable result of the present veil of silence is that Americans feel uncomfortable about their drinking. Sociologists say they feel ambiguous. They drink a lot but they do not enjoy it and have more problems per bottle than any other nation. Abstainers are beginning to feel ambiguous about their abstinence, too. Not wanting to appear a "Holy Joe," some clergymen are feeling that abstinence is a barrier to their ministry, that it "may injure their influence."

Open public discussion would have a healthy effect on society and offers the possibility for a responsible rational approach to the knotty issues around alcohol. It would permit gnawing, guilt-producing questions to be aired. Other questions for discussion would have to do with distinguishing different kinds of drinking and abstaining.

The question of whether all drinking is wrong or just risky could be debated on its merits. If wrong, then why and by what criteria? If just risky, then what about freedom of choice for those who wish to take the risk and those who don't? If it is possible for a person to drink responsibly, then what defines the limits of responsibility? If abstinence makes sense as a wise way of life, then where does it shade over into irresponsibility? There are many "ifs," but then "if" is in the middle of *life*.

A Role for the Church

One role of the church in this discussion is to ensure that the climate of debate remains free and open. Certainly, particular denominations will take sides—often opposing sides—but this should be done on the assumption those on both sides are in "loyal opposition," equally committed to the well-being of mankind. More often, differences of opinion will occur between individuals and groups within a single church; and when this happens, care must be taken to pre-

serve freedom for diversity and to avoid impulses to tyranny.

The debate is coming and Methodism has acted to put its house in order. Just last October a consultation on church alcohol policy was held, using the resources of our seminaries and theologically trained pastors. The aim of the consultation was to spell out the theological and ethical assumptions which should underly Methodist policy and the implications of those assumptions for the ministry of the church. This consultation has reported to the Methodist Board of Christian Social Concerns as it prepares its recommendations to the General Conference next April. At that meeting in Dallas, of course, our General Conference will join with that of the Evangelical United Brethren Church to formalize union of the two denominations into The United Methodist Church. Both before and following action by this Uniting Conference, an issue for discussion and decision among United Methodists should be "Christian Social Responsibility and Alcohol Problems."

These developments add up to a new day for the churches and alcohol. Gone are the days when all the church could say was the one-line message: "Don't drink." Methodism continues to encourage abstinence as a wise way of life, but it has learned to live with those churches who don't. Methodists not only are cooperating with other churches but also are joining the multi-disciplinary team to tackle alcohol problems on a broad communitywide scale. Renewed public discussion will reopen perplexing questions too long ignored and a freer, healthier climate for thinking and acting can emerge.

Together, these new trends should act as preventive measures which will free society from the need to seek the anesthetizing effects of alcohol to cope with the stresses that threaten it. Then the church will be fulfilling its basic task—to celebrate the presence of God in the world and to love people into being human. □

Teens Together

By DALE WHITE

A FEW weeks ago a young woman stopped by my office on her way home from India. She had spent two fascinating years in foreign service, and was returning to an interesting position in the U.S. Department of State. Her new career in international service grew out of interests she developed in writing to pen pals.

Many young persons write asking to be put in touch with others overseas. Some have sent me the names of organizations which have been helpful to them. I have done some checking, and here are the leading agencies which can put you in touch with a pen pal:

Letters Abroad, 18 East 60th St., New York, N.Y. 10022 (for students 15 and older; no service charge). *International Friendship League*, 40 Mount Vernon St., Boston 8, Mass. (registration fee \$1; descriptive folder on request). *League of Friendship*, P.O. Box 509, Mount Vernon, Ohio 43050 (ages 12-19; send service charge of 35¢). *World Pen Pals*, World Affairs Center, University of Minnesota, Minneapolis, Minn. 55455 (ages 12-20; number of countries limited under age 15; service charge of 35¢). *Ambassadors for Friendship*, 4300 Lennox Dr., Miami, Fla. 33133 (will accept requests from teachers only; ask your teacher to write for information).

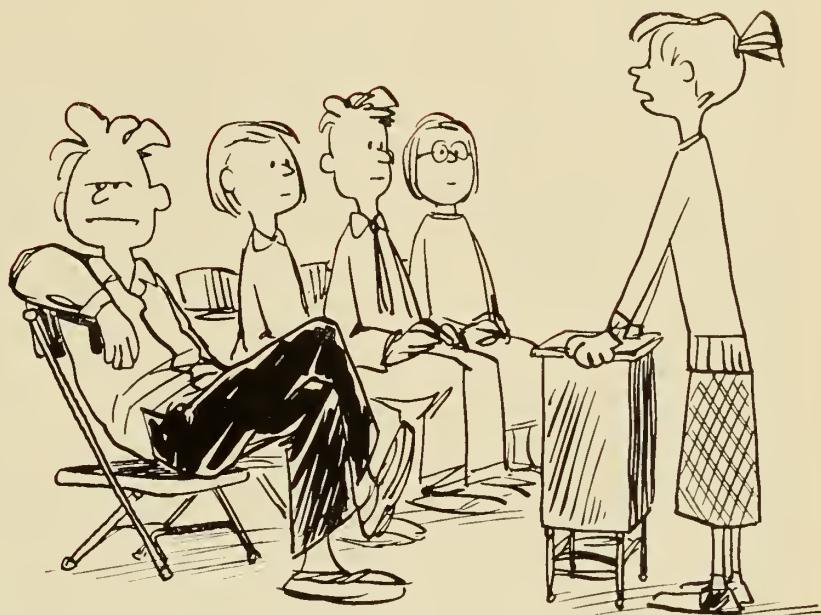
In writing for a pen pal, you should give your name, age, sex, major in school, hobbies and interests, three countries you wish to have a pen pal from, whether you prefer a male or female pen pal, and what languages you can read and write besides English, if any.

Always enclose a self-addressed, stamped envelope.

Naturally, international letter writing calls for the same loyalty and commitment you would devote to maintaining friendships at home. It is not fair to start a correspondence and then drop it just when the young person overseas begins to look forward to receiving your letters. If you are willing to do your part, however, pen pals can enrich your life and broaden your horizons.

Q2

I am a college sophomore and have tithed regularly for the past year and



Cartoon by Charles M. Schulz. © 1958 by Warner Press, Inc.

"The insane suggestion that we purchase \$700 stereo sets for each of the church-school rooms has been turned down. Is there any more old business?"

a half. I firmly believe in giving 10 percent of one's income back to the Lord, as commanded in the Scriptures. But a question has risen in my mind: must a tithe be paid directly to the local church, or is it permissible to apply it to a church-related mission such as CROP, the Indian missions, the children's home, the Frances E. Willard Home, et cetera. My parents say a tithe can be given only to the local church; it does not count as a tithe if given to any other organization, church affiliated or not. I feel that missions are as important in furthering the work of the Lord as the local church is, and the missions are certainly more in need of the money. What do you think, Dr. White?—J.G.

The tithe is not a legalistic requirement for a Christian but a mark of excellence in sacrificial self-giving, to which a sincere Christian might aspire. We are not under the rule of law but of grace. Out of gratitude for His gracious gifts to us, we give to the best of our ability. We may aim for 10 percent giving, but when we achieve it we do not say, "I have done enough." The tithe is more than anything else a positive declaration of total loyalty to the way of Christ in every facet of our day-to-day living.

For these reasons, I tend to agree with you that we may remain flexible in our tithing. I also agree that the local church is not the only setting for ministry and mission. In these days, when a complex social order demands specialization, Christians must see the need for all sorts of missional forms and institutions.

Q2

I am a girl, 13. I have a friend who is really cute. She has a good figure and is quite busty. She just moved here a few months ago. The popular kids pick on her and write her dirty notes, while she has done nothing to them and is really sweet. When I am around them and they talk about her I try to convince them that she hasn't done anything. They say that she acts queenly, and shows off, and does dirty things, which is all very unfair and untrue. She came very near to having a nervous breakdown. She tries hard to be nice to everyone and holds her emotions back during school.

I think the other kids are jealous and afraid that she will take over their place in popularity. Her parents

are broken up and she will have to go and live with her father if any more of this goes on.

Please help me to help her! She doesn't deserve this cruelty. When I read some of the notes they send her it is enough to break my heart. Think how depressed the notes and rumors must make her feel.—J.R.

I can imagine. I get a little depressed myself, and not a little angry when I see this kind of group sadism. Each of us at times will find ourselves the key person to help another through a time of stress. No professionally trained person, nor anyone else, can take our place. You are probably such a person to this girl now. But you are wise to see you need help. If you try to work alone or too obviously, you will simply be tarred with the same brush, and neither of you will be helped.

One way is to find bridging persons among the kids themselves. Who among the popular crowd has enough mental health to feel for this girl? Get to them one by one for quiet, frank talks. Ask them if they can't find a way to call the dogs off. The more sensitive members of the group can soften the attitudes of the heartless ones, or at least tell them off when they get out of line.

Responsible adults should know what is going on. Ask your minister or youth counselor to alert the teachers and school administrators to the problem. The parents of the worst offenders may have to be notified.



I will be 17 in about six months. I just recently got my driver's license. My parents tell me I am too young to go out on a date alone with a girl. This includes miniature golfing, to a movie, or anywhere with a girl. What is especially forbidden is the drive-in. I have an older brother, and my parents always say, "Your brother didn't do this, your brother didn't do that, so why should we let you?"

Will you please try to tell them that I'm not my brother? I'm me, and nothing can change that! For instance, I play football and am active in sports, but my brother never went out for a sport in his life. My brother never wanted to date when he was 16, so I am not allowed until I'm older. Why can't they understand that my brother and I are different?—J.H.

I doubt that yelling at them will help much. A little reasonable discussion, with everyone willing to meet

each other halfway, might break the impasse. Will your folks agree to let you double-date? Or would they agree that after a certain probation period of, say, two or three months, in which you demonstrate your trustworthiness behind the wheel, you could have your chance?

See if they will level with you on the specific problems which worry them. Is it your driving? your general immaturity? Fear of sexual involvement? Your grades? Ask them what you can do to reassure them at these points. If they see you are genuinely trying to understand them and work with them, they may be willing to relax restrictions a little.



I'm 17 years old, a cheerleader, and president of MYF. My problem is that I don't date. I never get asked. I have talked this over with a friend. She thought I didn't push myself enough. I am just a good little girl who sits in the corner. I would like advice on what to do. I'm in clubs and church, I'm not bad looking, and I think I'm well liked by everybody.

I don't have enough nerve to go up to a boy and start talking even if I do know him. I have tried and always make a fool of myself. I'd like some encouragement and advice.—Z.Z.

I know so many fine and lovely girls who feel the same way you do, and for the same reasons. Once I wrote an article for *Classmate* for those who do not date, and would be glad to send a copy if you wish to read it.

We need more information on how young people have broken out of this dateless state. Perhaps our readers will send in some suggestions.



I hear a lot about kids whose parents don't trust them. I don't have that problem at all. I am a girl, 16, and for as long as I can remember my parents have had great trust in me. I have never had a curfew, my phone calls limited, or my use of the car restricted.

But I have never been grounded, and I have always been free to choose my own friends.

My parents no longer tell me when to go to bed, when to do my homework, when to clean my room, or what to do with my money. At times when I am upset I feel that they just

don't care, but I know that this is not true. I can always go to them for advice, and they don't let me do something that is really foolish.

I know my parents trust me very much, and I am glad and proud of it, so I try hard not to betray their trust. I try to do what I think they would want me to do. I tell them where I will be even when they don't ask, and I try never to let them worry about me. When I am going to do something that I've never done before, I ask them what they think about it. When they tell me to do something or when they say "no" to something, I obey without arguing.

The result is that I have all the freedom I want and my parents and I get along well. They treat me fairly and I respect them. I believe in "honor your mother and father and they will honor you."—J.L.

So do I. Unfortunately, this mutual trust comes hard in many families, perhaps in most. Your experience illustrates some of the ways to get a cycle of trust established: open communication is essential. You have come to know your parents so well that you can anticipate their wishes and expectations ahead of time. When you cannot do so, you ask them what they think.

Trust flourishes where responsibility is accepted. Knowing what is expected of you and why, you do your best to fulfill it. As you have demonstrated competence in handling your affairs, they have found it unnecessary to intervene. Trust grows in a climate of sensitivity. You and your parents can feel with and for each other, and because of that you can identify common aims and function as a unit. At the same time, you can honor one another's right to set individual goals and to hold differing opinions.

We should not forget that a certain amount of tension and conflict is normal in homes where teen-agers are struggling to become adults in their own right. Burying these tensions in an attempt to bring a false sense of peace into the home is a serious mistake.

You have apparently found creative ways to face them and work them through. You get top honors in the care and feeding of parents.



Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. Write to him c/o TOGETHER, Box 423, Park Ridge, Illinois 60068.—EDITORS



LET GOD BE GOD... *in your family tangles*

Loving is work. Living in a family is great, but it's not simple. Each person in your house has a will of his own and the conflicts make sparks fly and tears flow. Home may be one of the toughest tests of your Christianity. In fact, the rugged demands of the close family circle may be almost impossible—unless you let God be God!

You've got the mortgage and doctor bills...the kids are getting poor grades...everybody needs the car at the same time...and you never quite keep up with the crowd. You have to admit when you're all by yourself that you never really feel like you're out from under the pressure.

And you won't be—until you can center your love and loyalty in Jesus Christ. The Word of God is still the supreme blueprint for all of life's snarls. We want to help you understand what the Bible has to say about

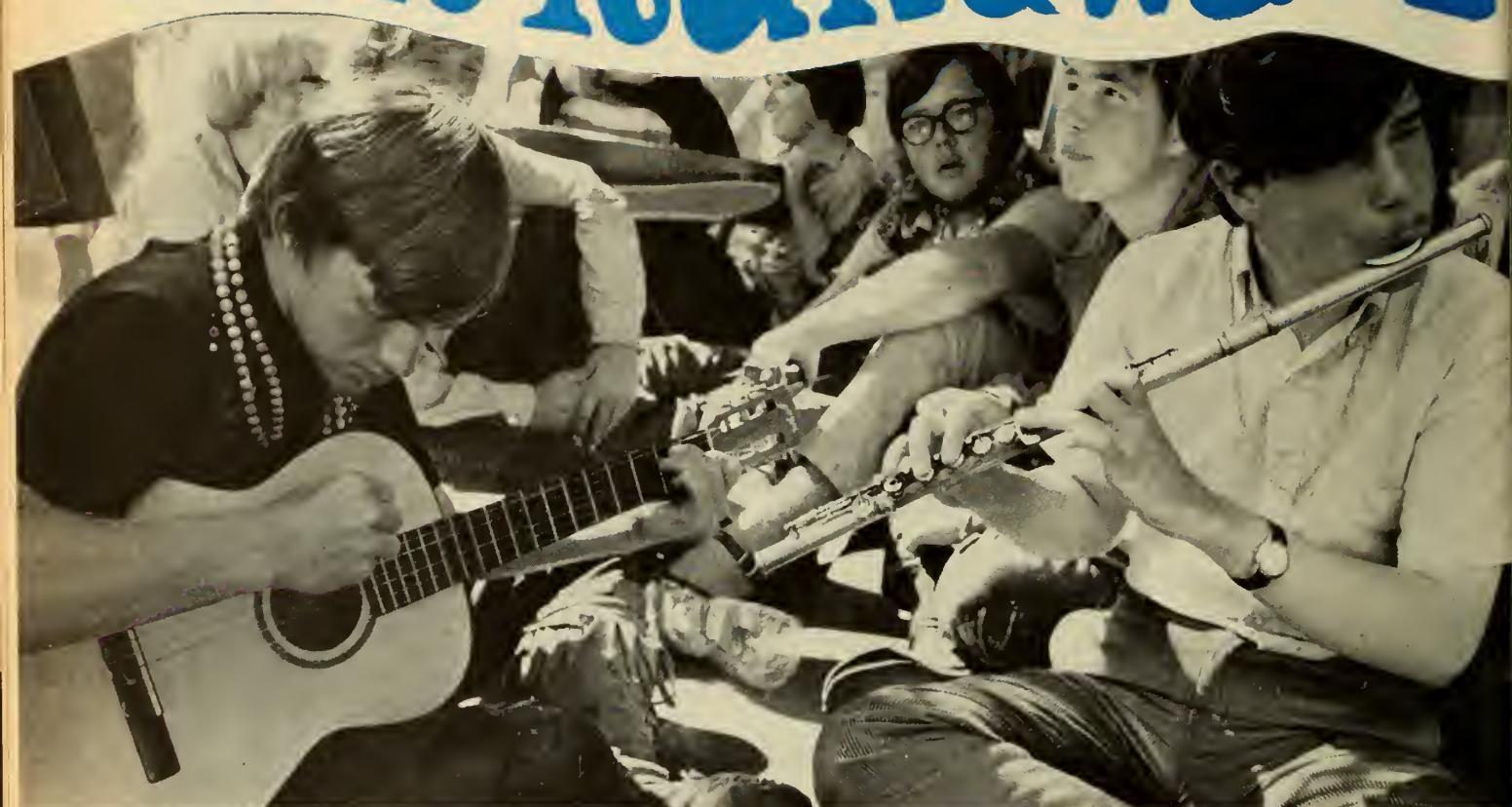
successful living. We want to bring into your home a climate of gladness and harmony. We will sing for you...a new song, to praise the Lord who has done marvelous things for us. From "higher ground" you will be better able to see that He has workable ways through your family struggles.

Write for a program schedule, and let us come into your home with praise.

Back to the Bible Broadcast
Box 233, Lincoln, Nebraska
Box 10, Winnipeg, Manitoba

In San Francisco's Hippieland, churches offer . . .

a SANCTUARY FOR RUNAWAYS



Haight Street scene: Hippies, teeny-boppers, gawking tourists, protest music, beads, flower power, and lots of hair.

Text and Pictures by **BOB FITCH**

Kids who run away from home nowadays don't make rafts and pole their way down the Mississippi—but they still run away from home and a sizable percentage of them run away to the Haight-Ashbury, famous for free love, free food, free pads, and free pot . . . and hundreds of fellow runaways. And what the runaway finds is not always what they hope to find . . .

—Haight-Ashbury Tribune

RUNAWAYS to San Francisco's hippie mecca, the Haight-Ashbury

district, soon find that normal difficulties of crowded living, sexual liberty, inadequate diet, and illegal drugs are complicated by their status as fugitives.

A minor may come to "the Haight" seeking to "drop out" and "tune in." But once he is here, he finds he is caught between police, parent, peer, and pusher who variously want to pick him up, take him home, turn him on, or just plain take him.

In short, a runaway is stuck!

Each runaway stuck in the

Haight-Ashbury district represents a growing nationwide phenomenon. Last year, according to FBI statistics, more than 90,000 juvenile runaways were arrested, almost half of them girls. This was a 10 percent increase over the previous year. What's more, the police are never called into unnumbered thousands of cases.

The kids who run away from home today need competent assistance from people they can trust. They need a safe place to make decisions—a sanctuary. They need



Huckleberry Director Larry Beggs, who maintains contacts between "straight" society and the hippie world, chats with the proprietor of a psychedelic shop.



A study in deep thoughts and bubble gum, one runaway ponders his own secret reasons for leaving home. They average two nights at Huck House.

A runaway bites back anger and tears as Pastor Beggs gives counsel. Moments before, there were mutual threats on the phone. Runaway: "Send travel money or I'll hitch-hike." Parent: "Don't come home if you can't live by the rules."





Huckleberry House, typically San Francisco Victorian, is located on a hilly street near the action in Haight-Ashbury. Ray Rivera (right) is night manager.

Police check on a runaway and learn he has permission to stay at Huck House. "Runaways are not just police business," says Mr. Beggs, "but a family problem."



the ministry of a concerned church.

A one-of-a-kind sanctuary for such kids is San Francisco's Huckleberry House, a quaint three-story Victorian mansion with psychedelic paintings in the windows, located at 1 Broderick Street, near the center of Haight-Ashbury.

The ministry is provided by Huckleberry's two full-time directors, the Rev. Larry Beggs and Mrs. Barbara Brachman, two paid house managers, and about 25 professional consultants, licensed counselors, attorneys, street workers, and other volunteers.

Huckleberry House, named for Mark Twain's famous runaway, offers housing, meals, legal aid, referral service, medical aid, individual and family counseling for youngsters between 13 and 17.

Barbara Brachman's slight stature and youthful appearance disguise her maturity and her professional credentials as a social psychologist. (She formerly was resident manager for Baker Place, a Methodist-sponsored psychiatric halfway house in San Francisco.) She tells runaways: "We are a place you can be while you make some decisions . . . so, what do you want to do, and how can we help you do it?"

Prerequisite for the housing service is permission from parents. This threatens some runaways, but Larry Beggs, a 34-year-old United Church of Christ minister, finds that "half of them are ready to contact their parents by the time they reach here." Most return home.

Why do they run away? For some, it is the result of tension and fracturing of relations between husband and wife, parent and child. Others are repelled by what they see as the values and goals of their white, middle-class parents. They see a whole system of hypocrisy, dehumanization, and treadmill meaninglessness in family life. Parents, they say, don't listen, don't understand, don't care. For older teen-age boys, running away also may be an escape from the draft or school or may mean an absence of vocational challenge.

"It's a lark for very, very few," says Pastor Beggs. "Of the 350 cases we've handled since mid-June, all but three or four had solid reasons for cutting out."

The action at Huckleberry's is manic, quiet, or frantic, and never predictable. One recent daily log read like this:

8:45—15-year-old asked about private school. Referred to professor at State [San Francisco State University].

9:30—Two squad cars. Asked for MK. Files indicate he stayed with us. Phoned juvenile hall; they have him already. Police efficiency?

10:30—Received \$100 donation from MH's father in Rhode Island.

11:00—Mrs. K. in to report son in Georgia with father.

11:15—Woman in Fort Bragg called. Daughter ran away for third time.

12:00—Not sure when three boys arrested last night.

1:00—R. helped with mimeographing . . . 13-year-old called to ask if she could go to school here without asking parents . . . Mrs. Ann Sawyer [ex-director of suicide prevention] wants to volunteer. Handle phone. Talk with kids and parents. Put her to work with Mrs. J.

2:40:00—5 runaways in. All interviewed.

4:00—BR's father here. BR not here.

5:15—Mrs. H. in with son for family session with Beggs. Good session.

6:00—Monsignor J. for dinner with gift candy . . . Cameraman from *Time* magazine for photos . . . Al from medical clinic made two referrals—15 and 16-year-olds.

7:45—Good session at rap table [where you can pound your fist on the table] with three boys. Ray in charge.

9:15—MI's mother called. Permission for MI to stay.

10:00—Police looking for K. Is here with permission.

10:30—Guy carried in sick girl—drunk, retching. Took to clinic, and between moans phoned parents.

Runaways learn about Huckleberry's "on the street" in the Haight where volunteer street workers carry the word and posters to shops and agencies. A network of contacts make referrals: The Switchboard, a community answering ser-

vice and information center; the Diggers, the mod monks who distribute free food and clothing; proprietors of psychedelic shops, and other runaways.

Still considered an experimental project, the ministry to runaways was conceived and is administrated by Glide Urban Center, a Methodist inner-city foundation, in co-ordination with the United Church of Christ, the Regional Young Adult Project, and the San Francisco Council of Churches. The National Division of the Methodist Board of Missions has given financial support but principal funding comes from the privately endowed San Francisco Foundation.

A runaway who comes to Huck House checks in at the downstairs office, is greeted by one of the staff, offered food, and ushered to one of the rooms for privacy and an interview by a trained volunteer.

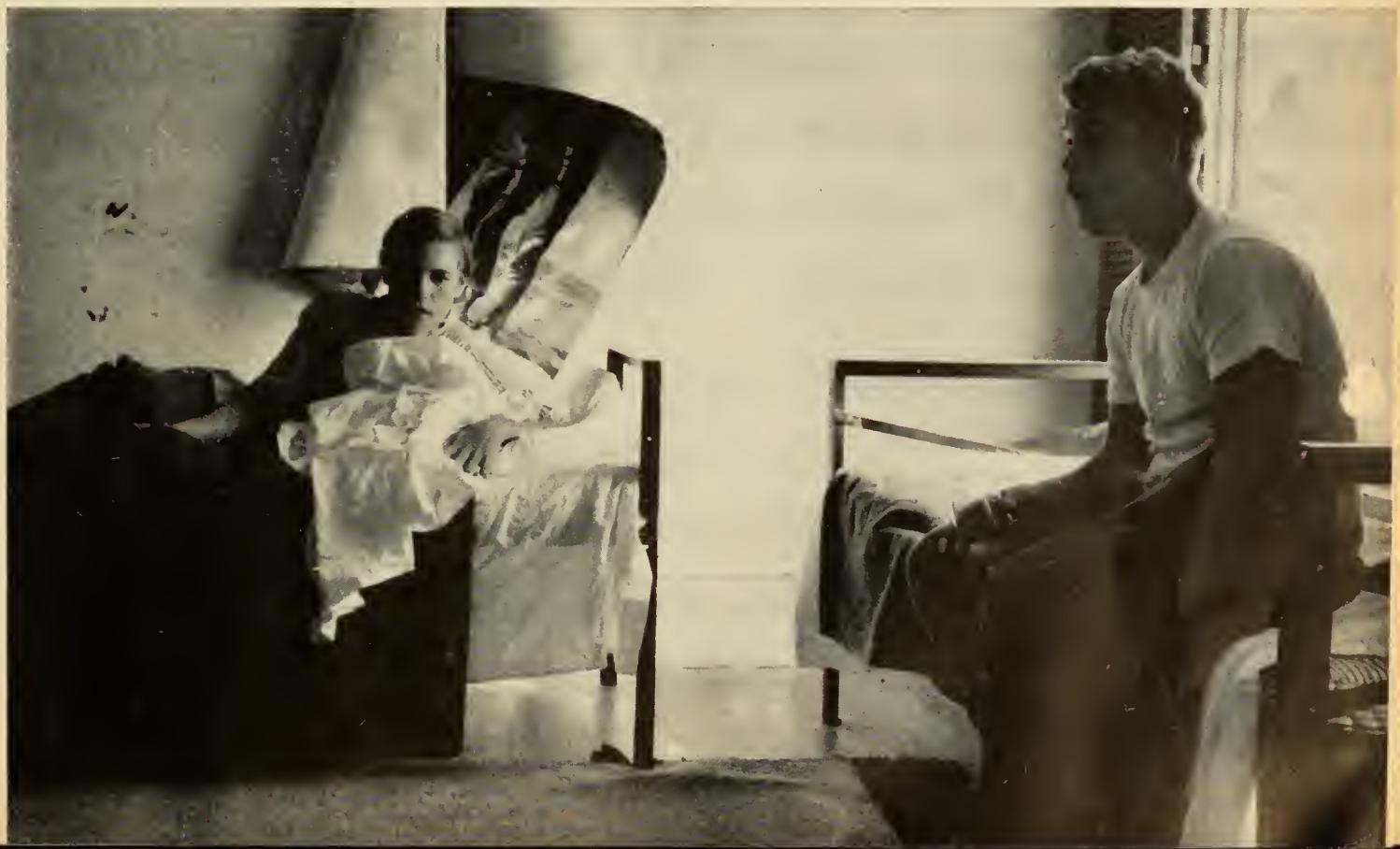
If the runaway is willing to contact his parents, Larry or Barbara discusses what he needs—finances, transportation, counseling, legal or medical aid, or a few days to think.

The teen-ager telephones his parents, and one of the directors asks



Barbara Brachman, co-director of Huck House, befriends a runaway who hasn't eaten for 24 hours, beneath a poster of hippie-hero Bob Dylan. "The potential I see," she confided later, "is their guts and nerve."

Sparsely furnished dorm rooms at Huckleberry's offer shelter for a dozen runaways who pay nothing, but share chores.





Uncertain and subdued, a modern Huck Finn suffers through a parent's plea. Will he go home? Or stay in Haight and try to go it alone?

permission for the son or daughter to stay. Some parents quickly say yes, but many ignite arguments and explode, revealing short-fuse hostility between parent and child.

With parental permission secured, the runaway is introduced to the house manager and the rules —no drugs, no lovemaking, in by 11 p.m., share some of the work. Rooms at opposite ends of the ample top floor provide separate dorms for boys and girls, with a common living room between.

A record player, art materials, musical instruments, and other residents soon are discovered. The runaway either makes himself at home or departs to investigate the city he has come to see, confident he now has friends, a bed, and dinner.

Some teen-agers choose not to

phone their parents. The decision is respected, and while they cannot stay at Huckleberry's, they are encouraged to talk out problems with the staff, or perhaps one of the consultants. Parents who refuse services or responsibility for their children are referred to legal counsel and asked to pick up the child and talk with the staff.

"We put it to some of these parents about as straight as they've ever heard it," says Director Beggs. "We tell some, 'Look, this kid is 16 years old. You have to learn he's a self-determining human being.'"

Since running away is a smoke signal for serious family psychological fires, every effort is made to set up a conference for the entire family with a qualified counselor. Larry and Barbara often make referrals for a family, giving them names of family therapists in their community, and asking them to make the appointment before leaving.

Huckleberry's bears the stamp of Larry's and Barbara's own innovative genius. They scrubbed its filthy corridors, helped design its program, and labored through the early months of operation when relations with sponsoring agencies, community, and police were neither clear nor comfortable.

"They run their own show," testifies the Rev. Ted McIlvenna, Glide staffer who serves as program co-ordinator. "No one has done anything quite like this, helping the young person and the family deal with problems at the point of crisis." A number of other cities with runaway problems are considering Huckleberry-type projects.

Larry Beggs is an intense, plain-spoken young man with many years experience in youth ministries. It is not always easy, he says, to determine "just who is running away from whom" in a family.

He recognizes at least two basic generation conflicts in addition to such family difficulties as divorce, drinking, foster parents, and, mental illness. The first, he believes, is that the "parent was born in the depression. To him, security is important and compromises are made to maintain it. But the parent can't tell the kids to live that way . . .

"There is also the freedom conflict. Kids want more freedom than

their parents ever got. But the parent says, 'While living in my home, you are going to live by my value system.' This makes the kid so mad that he won't give the parent even minimum information about himself and what he does."

"At Huckleberry's," says Larry, "we don't try to reform, but just point out the conflict."

Haight's community leaders recognize a need for Huck House, but they give mixed reports. Si Lowensky, manager of the Print Mint, a Fort Knox of posters, has seen hundreds of parents come looking for their charges. "Sometimes they even fight right here in my shop. I tell them, 'Your kid has left home. There's nothing you can do.'"

Al Rinker, manager of the Switchboard, says Huckleberry's is "getting good and bad vibes [vibrations]. Some kids say it is a sell-out. Some think they are treated like children. We're getting more hard kids," he observes, "who are too hard even to check out a place with a name like Huckleberry."

Balancing "with it" appeal and honest service is difficult. The young staff at Huckleberry's doesn't get much feedback on its work. When each teen-ager's own crisis subsides, further contact fades. But kids and parents keep coming.

And occasionally a teen-ager will bestow a modified thanks. Like the young girl with a page-boy haircut who said, "It's not a crash pad [communal sleeping quarters] with a bunch of groovy people . . . but it's a good place to live." Or the slender, blond-haired boy who "had to come all the way here to find someone to listen to me."

A middle-aged mother from Oklahoma rode a bus to San Francisco to see her hospitalized runaway son. She sat in Huckleberry's office watching the flow of hippies, police, volunteers, and counselors.

"This is all so strange," she admitted. "I've never seen hippies before. My standards are different, but maybe not better. I'm trying hard to understand. Yesterday the police asked me about this house. All I could say was that people at Huckleberry's just seem to be trying to help confused kids and parents. Maybe we're all running away in one way or another." □

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W. T. FROST

Summer's crops depend on his winter work.

WHILE MOST people across the country are still girding for winter, W. T. Frost of Portland, Oreg., already is preparing for spring. His job as snow survey supervisor in Oregon for the U.S. Soil Conservation Service is to forecast how much water will be available for irrigation next year. He bases his forecasts on the depth of snowfall or the amount of rain received during winter. About 200 individuals measure the snow and its water content on upland snow fields in eastern Oregon and send their findings to Mr. Frost—best known as Jaek. Using statistical formulas based on records dating back to 1929, Mr. Frost feeds the figures into a computer and uses a desk calculator to forecast how much water will be available on each stream in eastern Oregon.

Next spring he will hold meetings in about 10 towns to announce his forecasts. An inkling of the weight of his work is provided by a beet sugar refinery at Nyssa, which does not grant contracts to growers until Mr. Frost makes his forecast. A grower unlikely to have enough irrigation water does not get a contract. And if Jaek Frost forecasts a bad water year, credit tightens in towns where irrigation farmers trade.

About 1.6 million acres of Oregon land are irrigated, and only 525,000 of them get their water from reservoirs. The other million acres get their water out of streams, and if stream flow is a trickle, less than a trickle goes on parched fields.

Not all of Jaek Frost's time is spent measuring snow and forecasting water supplies. The son of a Methodist minister and a member of Rose City Park Methodist Church, he is Oregon Conference evangelism chairman. His wife Hazel is in charge of audiovisual materials at conference headquarters. □

UNUSUAL Methodists



KHOO SIAW HUA

He brings cheer to hundreds of prisoners.

CHRISTMAS IS a time of giving. But for many inmates of prisons in Singapore and Malaya, it would be just another day if it were not for a retired businessman and his family. Each year, Khoo Siaw Hua collects gifts from his sons for these forgotten men, and his family prepares the packages. Approximately 2,500 prisoners receive the gifts.

It is not just at Christmas, however, that Mr. Khoo remembers those behind bars. A Methodist lay minister, Mr. Khoo serves without pay as the only chaplain to six prisons in Singapore and one in Malaya. He received wide attention when he baptized 15 of 18 prisoners condemned to death for "rioting and murder" under what judges called "circumstances of such utter brutality, ruthlessness, and savagery as defy description." Before the convicted killers died, they wrote to Mr. Khoo: "You, dear Reverend, have given us so much of yourself in selfless devotion to receive in return—absolutely nothing."

In 1952 Mr. Khoo gave up his successful export-import business in order to work full time as a volunteer prison chaplain. Now in failing health, he is seeking younger men to follow his lead. □



RAY HARM

He knows the habits and secrets of wildlife.

HIS FATHER was a violinist and so was his mother. His father also knew a lot about herbs and wildlife—not always by the scientific names, but he knew them. He passed this knowledge along to his son. That knowledge has taken Ray Harm from sixth-grade dropout to lecturer for the Kentucky State Parks and artist in residence at the University of Kentucky. Of course the West Virginia-born naturalist did not get where he is in one big leap. As a young teen-ager, he drifted west, working for circuses, dude ranches, wild west shows, and as a cowboy, guitar player, and horse trainer. Wherever he worked, he carefully observed the natural habitat and the wildlife around him, filling sketchbooks with what he saw.

After serving a stint in the Navy, Ray entered Cleveland's Cooper School of Commercial Art, finishing four years of work in three as well as digging ditches and training horses at the same time. Because of his lack of a high-school education, Ray describes his later entrance in the Cleveland Institute of art as "by the backdoor," doing special courses and graduate work.

For a while, Ray lived in Ohio trying to paint pictures full time. An illness forced him to contemplate "riding fences and checking windmills again," but, fortunately, he was commissioned to paint pictures of 20 Kentucky birds, and a group of Louisville businessmen set up the Ray Harm Wildlife Art Corporation to assure an income for him. Since then his works have been exhibited widely, and his first book, *Ray Harm's Nature Sketchbook*, has appeared. Ray, his wife, and three children now live in the forested "knob section" of Kentucky, not far from their church, Bardstown Methodist. □



DOROTHY L. BROWN

She started with a dream, made it come true.

A FIVE-YEAR-old girl, seemingly with all the odds against her, dared to dream and that dream became reality. Dorothy Brown first learned about the world of hospitals when her tonsils were removed while she lived in a Troy, N.Y., orphanage. As soon as she could talk, Dorothy told everyone she was going to be a doctor. People smiled knowingly, or impatiently frowned, advising she "should be realistic."

Dorothy was realistic. Her mother took her out of the orphanage, the only home she had known, when she was 13. At 14, she quit school to become a maid, and her struggle to save money to finish high school began. Through a chance meeting with an active Methodist woman, Dorothy received a four-year scholarship to Methodist-related Bennett College. During World War II, she worked as an inspector at an ordnance depot to help finance her way through Meharry Medical College. She not only completed her residency in surgery at the Nashville school but stayed on to become the first Negro woman chief resident in general surgery in an American hospital.

But Dorothy was not through. Besides setting up practice in Nashville, she is chief of surgery at Riverside Hospital; the first Negro woman in the Tennessee legislature; and mother of 10-year-old Lola, whom she adopted as a baby. □

Looks at NEW Books

"EVERYTHING on our tormented earth that is alive and breathes, that blossoms and bears fruit, lives only by virtue of and in the name of Truth and Good."

In these words Svetlana Alliluyeva, the daughter of Josef Stalin, ends what is one of the most evocative and unique documents in history. *Twenty Letters to a Friend* (Harper & Row, \$5.95) is her own story of the first 35 years of her life. They were years bordered by terror. Her mother committed suicide; aunts and uncles were thrown into prison, some to be executed or to die in confinement. She knew hardly a single person whose life turned out well. "It was as though my father were at the center of a black circle and anyone who ventured inside vanished or perished or was destroyed in one way or another."

Loyally, she blames the system, and particularly the influence of Lavrenty Beria on her father, but she admits, too, ". . . when the 'facts' convinced my father that someone he knew well had turned out 'badly' after all, a psychological metamorphosis came over him . . . My father was psychologically unable ever to go back to believing that X wasn't an enemy but an honest man after all . . . the past ceased to exist for him."

Yet, Josef Stalin, the paranoid tyrant, was a loving father to his little

Svetlana, and she loved him. The adult Svetlana remembers: ". . . when he found peace at last on his deathbed and his face became beautiful and serene, I felt my heart breaking from grief and love."

After her mother's death, when she was six, the only stable, unchanging person in her life was her nurse, lovingly called "Granny." "Granny" had been very religious in her early life. "She kept saying she didn't believe in God any more, but I suspect that she did." Also unchanging was Svetlana's love for her dead mother, whom she idealized and idolized. This is reflected in the name by which she now prefers to be known. Married three times, she has chosen none of her husbands' names, nor her father's. Alliluyeva was her mother's family name. It means hallelujah.

That she wrote as if she were writing to a friend says a great deal about her loneliness and her need to unburden herself from memories that were too heavy to carry on alone. They are shared with the greatest simplicity and honesty, and are an eloquent testimony to the light of the spirit in the darkest days of history.

The Sierra Club, founded by John Muir in 1892, is a potent force in the fight to preserve this nation's scenic

resources, including the wilderness, wildlife, forests, and streams. As part of this program it publishes magnificent books—but, alas, these are as expensive as they are beautiful.

Now we have a paperback edition of "*In Wildness Is the Preservation of the World*" (Sierra Club-Ballantine, \$3.95) in which color photography by Eliot Porter is combined with quotations from the works of Henry David Thoreau to create a thoughtful essay on man's relationship to nature. Here is not the grandeur of mountains and cascades but the beauty in familiar things—autumn leaves on a stream, moss growing in the cracks of a stone wall, sunlight falling on the forest floor.

The paperback edition is reduced in size from the original Sierra Club \$25 hardcover edition published five years ago, but technical wizardry has retained the fine quality of the original. So for everybody who has coveted a Sierra Club book and could not afford one, the publication of this paperback edition is an event.

"In this book we shall be engaged in the risky business of attempting to find the sort of meaning in works of art which answers to the expectations and urgencies of Christian faith," says theology professor Roger Hazelton in



New England pines in the early morning light. From "*In Wildness Is the Preservation of the World*".

A Theological Approach to Art (Abingdon, \$3.50). Then he plunges into some lively, sensitive probing into what is basic to both art and theology.

If you were caught up by Roger Ortmayer's discussion of the changing images of Christ [page 41], you will want to read Dr. Hazelton's book.

Just as artists have tried to capture the image of Jesus in terms of their media [page 31], writers and theologians through the Christian centuries have tried to tell about him in words. In recent years, though, the theological view is that you simply cannot write a "life of Jesus." A Scottish minister, James McLeman, puts it this way in *Jesus in Our Time* (Lippincott, \$3.95): "The previous century was concerned with what could be believed, with the credenda, with the question of what kind of things it was possible to know and believe about Jesus. The present is concerned about the nature of belief itself, what it means to believe and what such belief implies."

In this context he believes there are three questions worth asking ourselves about Christmas. The first is simply about the facts—who Jesus' parents were, where and when and under what circumstances he was born. The second is a question of interpretation—about what was in the mind of those who have evidence to give. The third question is about the meaning the story has for us.

Jesus in Our Time is a scholarly book, but not too scholarly, approaching history and theology as equals, and dealing with Jesus from the point of view of modern historical research and from the point of view of Christian convictions about him.

Methodist minister Harold A. Bosley concentrates on what Jesus was like in *The Character of Christ* (Abingdon, \$3), describing him in terms of meekness, honesty, purity, mercy, peace, firmness, and triumph.

Admittedly they are overworked words, but Dr. Bosley puts some new life into them. An example: "The Greek word for meek is interesting. It is used to describe wild horses that have been tamed and trained . . ."

New Testament scholar Edgar J. Goodspeed was fully aware of the inadequacy of any life of Christ, but he was equally convinced that, meager as our knowledge is, we cannot tell the story too often. So he wrote *A Life of Jesus* that was published in 1950 by Harper. He wrote it with simplicity, deep emotion, and full awareness of historical data available at the time.

A Life of Jesus (Watts, \$6.95) has



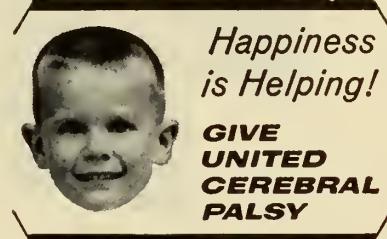
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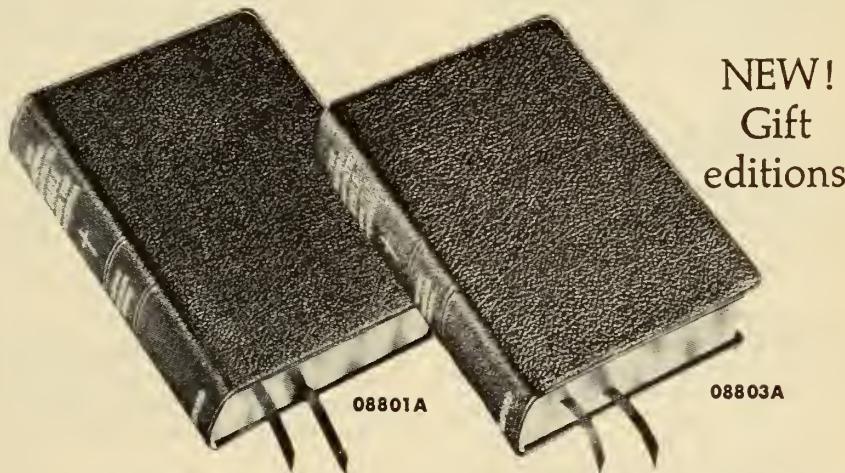
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Edward C. Peterson, who is editor of Methodist children's publications, and his wife, Barbara Nan, have written a story of Christ's life for second to fourth-graders that goes beyond the Bible accounts to imagine situations that might have arisen.

To Find Jesus (Abingdon, \$3.25) is a bright, attractive book—no doubt owing some of its appeal to the help of Kari Lee Peterson, one of the authors' four daughters. Jim Padgett's illustrations are lively and believable.

Phyllis McGinley's verse and Leonard Weisgard's graceful line drawings make a thing of joy out of **A Wreath of Christmas Legends** (Macmillan, \$3.95). Here are the legends of the robin and the cat and others less well known but no less a part of the traditions surrounding the keeping of Christmas.

When Methodist minister Dennis F. Nyberg was a child, his mother would light a candle and put it in the front window at Christmastime. When he asked her why, she replied: "To light the Christ Child on his way."

He tells about it in **Advent: A Calendar of Devotions, 1967** (Abingdon, 15¢): "And I would stand, nose hard pressed against the frosty pane to see if I could catch a glimpse of the Holy Family coming up our street. In time I did see them," he writes, pointing out that in the full light of the Gospel he was to recognize the Christ in every refugee, every wanderer.

For families that would keep Advent, this little calendar will provide focus and inspiration. It is available for \$1.50 a dozen or \$8 a 100 copies.

To make an evergreen centerpiece, start with a good-sized potato. The ends of the branches can be sharpened and thrust into the potato from all sides, a candle can be placed in a hole scooped out of the top, and the centerpiece is made. Since a potato is more than 75 percent water, the evergreens will stay fresh for several days, too.

This is the kind of relaxed, no-nonsense advice George Abraham gives in **The Green Thumb Book of Indoor Gardening** (Prentice Hall, \$6.95). An

excellent "complete guide" for beginners, it has ideas for experts, too. Abraham, whose *Green Thumb* column appears in more than 90 newspapers, is a top garden writer.

The Right Reverend John A. T. Robinson, Bishop of Woolwich, that controversial English clergyman whose thoughts on Christmas appear on page 15 of this issue, says he realizes now that his widely discussed book *Honest to God* took too many things for granted.

Now he fills in the gaps with two new books published this fall. *But That I Can't Believe* (New American Library, \$4.50) is a series of short personal statements. *Exploration Into God* (Stanford, \$4.95) derives from lectures he made at Stanford University in 1966.

I found *Exploration into God* the more rewarding. It is conversational, not heavily loaded with theological terminology, and proceeds along logical lines. But in whichever book you choose, you will find Bishop Robinson affirming his faith in a God he defines as "all in all," dwelling incognito in the heart of all things. And, in spite of his reputation for demythologizing the Christian faith and challenging its symbolism, he says he is not against the personalization of God in our thoughts and in our prayers as long as we understand what we are doing and do not limit our understanding of God to personhood. "I believe it is more important to insist on the continuity of belief in God as personal—and to retain the word 'God' however loaded, than to give it up."

"Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind," Bertrand Russell says in the story of the first 42 years of his life.

The Autobiography of Bertrand Russell (Atlantic-Little, Brown, \$7.95) takes the English philosopher through an idealistic early marriage that failed, the writing of his now-classic *Principia Mathematica*, his rise to honors, his religious and social self-questioning, and the philosophical disputes and quarrels he was continually getting into.

He writes with disarming candor and the crystalline clarity that brought him the Nobel Prize for Literature in 1950. Ending as he prepared to go to jail to protest Britain's involvement in World War II, this record of his early years is a portent of the intense pacifist views he holds today.

Television star Art Linkletter has

built a career on interviews with members of his studio audiences, and he is a master at making the most out of the double meanings that will crop up in the most innocent answers to the most innocent questions. If this is offensive to you, I think you had better avoid *Oops! or, Life's Awful Moments* (Doubleday, \$3.95). But if you agree with Linkletter that: "people are never funnier than when they're upended by an embarrassing moment and dropped flat on their dignities," you will have some hearty laughs over this compilation of the unexpected situations we all get into and somehow manage to survive.

Margaret T. Applegarth, who has written 34 popular religious books, shares her favorite quotations in *Heirlooms* (Harper & Row, \$4.95 until December 31; \$5.95 thereafter). They are grouped by subject, a format I usually don't like. Miss Applegarth's taste is both imaginative and impeccable, however, and it is a pleasure to wander through this unique book.

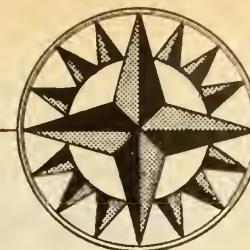
During my growing-up years, every Saturday afternoon would find me down front in the movie theater, munching popcorn and steeping myself in a mystic world of make-believe. Sometimes I could convince my parents I should go on a week-night, too, and if there are times today when I forget I have not been in some strange, faraway part of the world, it is because I experienced it so vividly then as I watched the screen.

In view of the information, and misinformation, which I owe to those moviegoing days, I have thoroughly enjoyed Theodore Taylor's lively descriptions of *People Who Make Movies* (Doubleday, \$3.95). These are not the stars, they are the producers, directors, set designers, special-effects people, and film editors who are not seen in the final product but whose work it is that makes it.

Ann and Myron Sutton draw on their own personal travels and the writings of two early adventurers in telling the story of long-lost Maya cities in *Among the Maya Ruins* (Rand McNally, \$4.50).

While the publisher describes the book as written for young people, anyone interested in the Indian civilization that flourished in Central America 300 years ago will appreciate it. It is illustrated with photographs made by the Suttons and detailed sketches drawn by one of the adventurers, Frederick Catherwood, who, with John Lloyd Stephens, discovered and explored the ruins more than 100 years ago.

—BARNABAS



If you leave no will, your whole lifetime of Christian stewardship can be wiped out overnight

All your life you've been faithful in your use of this world's goods. While your children were still in their cribs you began saving for their education. Through modest investments you've provided them a debt-free home and extra income for a "rainy day". You've made it a rule to give back to God through His church a substantial portion of the good things He has given you.

But suppose you leave no will? Or suppose you leave only a "do-it-yourself" will, scribbled off and tucked away in the desk? What happens at your life's end? Depending on local laws, the state may provide only meagerly for your loved ones. There'll be little chance of your church receiving the help you'd like to provide it after your death.

The World Division of the Board of Missions recommends you consider making it the beneficiary of a bequest, with the stipulation that annuity agreements be issued to your loved ones upon your death. In this way, you will provide them an assured income with substantial tax savings and free them of the burdens of estate management. Upon their deaths, your earthly treasure will serve the church perpetually, spreading the Gospel to the ends of the earth.

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Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

I EXPECT some of you share the illusion which has haunted me for most of my life: next year I am going to have a little more time than I have right now. For 30 years I have been dreaming this dream, and though this hope has never worked out for me, and probably never will, it still brightens the future on the dark days.

Every year is about the same as the last one so far as spare time is concerned, although it seems as if each year is a little worse in some ways. Still, in my more sane moments, I do not complain because if there is anything worse than having too much to do, it is not having enough to do.

When the vague shape of retirement begins to appear in the distance, then a man says he will certainly have time to do some of the things crowded out of his life at the present—those things which he has always wanted to do. I have thought, for example, I would read the books on my shelf which I know are good books but thus far have not been able to get past the preface. I fear, however, that it will turn out like the vain dream of a little more time next year.

All this is a roundabout way of saying that I put off too long reading **FIVE SMOOTH STONES** by Ann Fairbairn (*Crown*, \$6.95). This will explain why I bring it to your attention about a year late, but in this case it seems much better to be tardy than not to show up at all. Urgent letters from two friends finally did the trick. Here is a novel to open our eyes to the plight of our Negro brethren who are on the front line of the civil-rights revolution.

The story is about David Champlin, a Negro boy born to poverty in New Orleans during the Depression. His parents are dead, and he lives with his grandfather and grandmother who give him love and encouragement. Finally, only his grandfather is left.

David is a bright boy, and Bjarne Knudsen, a Danish professor, helps him to get a scholarship in a small

Midwestern college. From there he goes on to the Harvard law school and finally to Oxford. The door to a government position is open, but he comes to see this as a temptation. His place is back in the South beating his head against the stone wall of prejudice and hatred.

There is a white girl. He falls in love with her and she is in love with him, but this, too, has to be denied. The final portrait takes the shape of the struggles and disappointments of a 20th-century American whose skin happens to be black. We look at a young man of talent who could have escaped to a better world for himself but who chose to stay in the ghetto with his people.

There is a sense in which the novel is trying to bring all the issues of the civil-rights struggle into one story and almost into one person. Interracial marriage which seems a minor issue at best is here in a prominent position. The struggle for leadership in the Negro community is a part of Champlin's personal struggle to serve. If we can get by this sometimes oppressive sense of an omnibus package, we shall find the clues to the main issues facing a rising minority bent on claiming a heritage too long denied.

There can be hardly any disagreement among us that the racial struggle for equality in America is one of the hot issues we can no longer ignore. It may be the most important single issue facing our society. It is not confined to any section of the country, and it is no longer possible for any American to ignore it. The struggle goes on, oftentimes with violence.

As in all such issues which produce violence, the two sides harden their attitudes and close their minds to the human situation of the other side. The men of goodwill, both black and white, find it increasingly difficult to get a hearing and a serious consideration of the possibility of a peaceful solution to the intolerable situation. There is naught for our comfort on the horizon, and the Christian belief in

the power of love and goodwill has been shaken. It will be severely tested in the days ahead.

One of the things that impresses me the most is that we have not understood the deep hurt and despair in the heart of the Negro. What was the black man thinking deep in his heart? Did the segregated society know as it kept everybody in his place with an iron hand covered with a velvet glove at its best, or with police dogs and clubs at its worst? Did the white liberal know what his Negro colleague really thought when they lunched together in the more open society of the North or worked together for common purposes on Race-Relations Sunday?

The situation has been symbolized by the earnest young preachers who, living on the edge of Watts, went to Selma to demonstrate without knowing that the big explosion was not in Alabama but on their own doorstep.

Now we face unreasonableness on every hand and the kind of wild talk from some of the Negro leaders which we have been hearing from the Ku-Klux Klan for many years. This is a time for black and white Christians to unite in the common fight for freedom and justice to all. We can lose this whole wonderful, exciting civil-rights crusade, but we can also carry it on to victory. The radical and secular Negro as well as the reactionary and materialistic white will despise the church. But whether the struggle turns into fratricide or continues to lead us all to the great society will depend primarily on the Christian church.

Well, as you can see, what started out as a book review has become a sermon. If you are still with me, you will find that *Five Smooth Stones* (a biblical title) will help you to see some of the real issues involved much better than the report of a sociologist. The white world has been cut off too long from the treasures of our Negro culture. They need us but, brethren, how desperately we need them. Let all the people say Amen! □

The MOST Beautiful Tree

By GINA BELL-ZANO



TIMOTHY carefully hung the last gold and silver-encrusted ball on his family's ornament-crowded Christmas tree.

"Oh, that's no good!" declared his older sister, Emmy Lou. "Even the green glass ball with the little church inside would look better there."

She was hanging tiny crystal icicles while their mother placed the sparkling tinsel.

"It would not," denied Timothy. "You had to break our fanciest decoration. It would have looked best here."

"Children, please don't start quarreling again," said Mother. "It's Christmas Eve day. Can't you be pleasant toward each other for Christmas? Think of all the children who don't have such a lovely tree."

"It is the grandest tree we've ever had," said Timothy proudly. "Can we go now and invite those poor kids I told you about to come see it?"

"That's the first good idea you've had," agreed Emmy Lou. "They're new in school, Mother. Julia Miller is in my room, and Jody is in Timothy's room. They just moved a few days ago into the old Camden place down by the canal. I bet they've never seen a tree like this!"

"It's better if you invite them over to see our tree, not because it's beautifully decorated but because they may not have had time to put up their own," said Mother.

"We won't boast about it being the best tree in town," said Timothy. "I just want Jody to see what a really beautiful tree looks like."

"All right," agreed Mother. "But come back soon. Father will be home early to put the gold star on top."

Timothy and Emmy Lou bundled up and hurried off to the Millers' small house. They were met at the door by Mrs. Miller, a plump, jolly woman.

"We'd like Jody and Julia to come over to our house," said Timothy.

"Yes, we want them to see our beauti—" began Emmy Lou. "I mean, our Christmas tree is up, and we thought Julia and Jody might like to see it . . ."

"We know you just moved in," interrupted Timothy, "and I don't suppose you've had time to put a tree up."

"Oh, but we have," replied Mrs. Miller. "Come in and see." She led the way into the living room. Unopened cartons were stacked around the walls. The worn furniture didn't seem to be in its right place yet, and the rug was rolled up against a wall.

But in one corner stood a tall Christmas tree, and all the Millers were busily decorating it. Timothy and Emmy Lou stared.

Jody was standing on a ladder

draping a string of popcorn among the branches. The smell of freshly popped corn still hung in the air. Mr. Miller was wrapping walnuts in pieces of red tissue paper, tying them with green string, and hanging them on the branches. Mrs. Miller went back to polishing bright red apples and tying up pieces of homemade fudge and taffy to hang next. An older sister was cutting intricate little snowflakes from white paper, stringing them, and placing them among the dark green branches.

Yet, the nicest decorations of all were taking shape in the hands of quiet Julia. From pieces of red, green, or white paper she was folding lovely swans, tiny sailboats, stars, little crosses, and other wonderful shapes.

"I never saw a tree like that before!" Timothy managed to say.

"We're almost through," announced Jody happily. "But you're welcome to help. Grab a string of popcorn, Tim, and drape it around the bottom there."

Timothy threw his coat on a carton and dipped his hand into the box of popcorn strings.

"The good thing about our tree is we can eat some of the decorations after Christmas," added Jody.

"We can't eat anything on ours," said Timothy.

"Will you show me how to make

those stars and swans?" Emmy Lou asked Julia as she slipped off her coat.

"Of course," answered Julia. She took a piece of paper and began showing Emmy Lou how to fold it.

Timothy and Emmy Lou helped finish trimming the tree. They all laughed together and asked each other's opinions about where the popcorn strings, candies, apples, walnuts, and paper decorations ought to go. They sang Christmas carols, too.

Suddenly Emmy Lou jumped up. "Oh, dear, it must be after six! Father and Mother will be worried. We must go." She and Timothy hurried to put on their coats and hats. They took a last look at the tree.

"We'd like Julia and Jody to come over tomorrow and see our tree," said Emmy Lou. "But ours is just a regular kind with store decorations. It's not special like this one."

"You can't eat anything on ours," added Timothy.

"Next year come early and help us pop the corn and maybe make some fudge," said Mrs. Miller. "We enjoyed having you help us."

Timothy and Emmy Lou ran home and burst into the house.

"Oh, Mother, Father!" exclaimed Emmy Lou. "We've just helped decorate the most beautiful tree in the world!" □

Hand-Carved Gifts

A GIFT, hand-carved by you, is a joy to give and to receive.

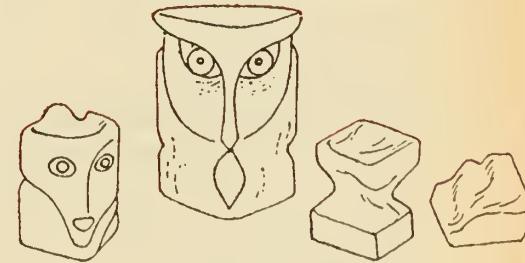
You'll find it easy to be a sculptor when carving in vermiculite. You can create statues, bookends, toothpick cups, paperweights, candleholders—any number of lovely objects.

You needn't use dangerous tools to carve vermiculite, either. Dinner knives, spoons, or fingernail files will do just fine.

You can get vermiculite from a garden store, or use sawdust from Dad's workshop as a substitute. After you've carved your object, you may paint and shellac it, or leave it a natural finish.

You need an empty quart or half-gallon milk carton, plaster of Paris, vermiculite or sawdust, carving tools like those mentioned, and a can or other similar container for mixing.

Fill the carton one-third full of plaster of Paris. Pour it into the mixing container. Next, fill the carton one-third full of vermiculite or sawdust, and pour this into the mixing



container. Then fill the carton one-third full of water, pour it over the contents of the mixing container, and mix the ingredients thoroughly with your hands.

Pour the mixture back into the carton and set it aside to dry for at least a day, then peel off the carton. Now you're ready to be a sculptor.

Dig out or carve small sections at a time, enlarging by going slowly and carefully over the same place. You might like to try a face first. So that the object doesn't get lopsided, work around and around it.

—Artelia M. Cox

SELECTED BITS FROM YOUR



Letters

Send Copies to Congress

GLEN P. TURNER
Middleton, Wis.

The October Viewpoint, *Your Child Can Pray in School* [page 13], is tops. A copy should be put into the hands of every member of Congress and every member of every state legislature. We can stop the Dirksen amendment with the least effort if we do it in Congress. Getting members of Congress to read this article would help stop it dead in its tracks.

I suggest that you print this article separately and offer it in all churches so that *TOGETHER* readers can keep their copies and at the same time send one to their Congressmen.

Court Lacks Support

DAN BROCKMAN
Chapel Hill, N.C.

Congratulations to Richard G. Bacon for his article in support of the Supreme Court decision on prayers in public schools. Church members who back the court in this ruling are hard to come by. I was frankly surprised to find it in a Methodist publication.

'A Horror Picture'

MRS. G. C. McQUEEN
Greensboro, N.C.

When I took the October *TOGETHER* out of my mailbox and gave one look at the cover, I immediately turned the page to see what explanation you would have for that picture. I am 83 years of age, and never before have I seen such an unattractive cover. I always have thought *TOGETHER* covers were beautiful, but you went overboard for a horror picture this time.

Why Not Beautiful Things?

MRS. LAWRENCE KEHLER
Abilene, Kans.

The October cover picture is so horrible I tore it off before anyone could see it. It looks like something the hippies might have dreamed up.

With all the beautiful things in nature—flowers, trees, mountains, and rivers—why choose anything as unsuitable as this? It is much nicer to

know what you are looking at without having to read to find out what it is.

Please Try Harder

HERBERT E. MORRIS, Pastor
Oak Grove Methodist Church
Portland, Oreg.

I sincerely hope your art department will try harder than in October for future covers of *TOGETHER*.

Tops—Except in Covers

ELIZABETH WILLSON
Pennsauken, N.J.

For the most part I think *TOGETHER* is an excellent magazine. In fact, I prefer it to any of the other religious publications with which I am familiar.

But I think your cover designs are less attractive than *any* of the others. I think some of them are hideous. I just received my October number and have already torn off the cover.

Keep Up the Quality

ROBERT D. BOWERS, Pastor
Seward Memorial Methodist Church
Seward, Alaska

A letter in the October issue took you to task for "the horrible contemporary depictions of Christ and other subjects." [See *What Happened to Art?* October, page 76.] The writer also implied that the quality of the articles had become worse since she first subscribed.

Well, here is one pastor who is very grateful for the changes that have taken



"What I like best about it is,
its head won't come off."

place in *TOGETHER* over the years. One could find no better art and layout in any magazine than in the October issue. I have been increasingly delighted to find your articles contain real substance and food for thought. *TOGETHER* is helping those who really read it to keep up-to-date with their Christian faith. Keep giving us the high-quality stuff you are giving us now!

'Vicious' Treatment, He Says

JAMES L. STONE
Moberly, Mo.

I consider the article *Who Cares?* [October, page 20] by Paul Carruth one of the most vicious that I ever have read on the subject of alcohol.

When I consider the strong stand taken in former years by the Methodist Board of Temperance—and then this overwhelming acceptance, except among "those who ought not to drink," I am amazed and chagrined.

Mr. Carruth's article could be answered paragraph by paragraph, but that might prove tedious. His opening reference to Pope Paul VI and his use of a glass of wine at his evening meal opens the door to any Methodist that might want to do this, and I am tempted to ask how much the wine industry paid you to print this "advertisement" for them.

Hiding Behind Abstinence

STANLEY C. KERBY
Springfield, Vt.

As an "arrested" alcoholic and a student of alcoholism, I found the article *Who Cares?* of great interest. Since alcoholism is listed as our fourth major health problem (I think it should rate higher), articles like this are needed to bring into open view an issue that has been swept under the rug of indifference for too many years.

To paraphrase a statement by the late Dr. E. M. Jellinek, director of the Yale School of Alcohol Studies: When society experiences a stress that it is unable to correct, it has a tendency to dignify the conflict by labeling it a "problem." This gives it unique status, implying that because of its peculiar characteristics, little can be done about the "problem," and this tends to relieve society of its responsibility to try.

In one sense, I feel, churches whose stand is for total abstinence have hidden behind their abstinence position and viewed alcohol as the main cause of alcoholism. This, I believe, is a misconception. The cause of this complex disease is at present unknown, and there are many approaches to its etiology—genetic, physiological, psychological, environmental, and combinations of these and others.

Do Most People Drink?

CLARENCE F. AVEY, Pastor
Oxford Methodist Church
Oxford, Mass.

In the *News* columns of the September issue it is reported that speakers at the North Conway Institute noted that "most people drink" alcoholic beverages, and therefore they should be taught the responsible use of alcohol. [See *Assault on Alcoholism*, page 6.]

I have seen no figures to indicate that most people drink. An article by Gertrude Samuels, in *The New York Times Magazine* for October 27, 1963, began, "About 70,000,000 Americans drink liquor from time to time." This is far less than half our population. I have seen no statistics reliably reporting a great number.

The report that "most people drink" obviously helps the alcohol trade. It's about time Christians stop circulating this old wives' tale. The fact seems to be that a large number of Americans have solved the alcohol problem by not drinking at all. For my part, I don't know any other solution worth talking about.

Report from Charles Town

MRS. REBA WILT, Church Secretary
Asbury Methodist Church
Charles Town, W.Va.

We were happy to see the recognition of Dr. James Moler, a layman of Asbury Church, as being installed as president of Kiwanis International. [See *Methodists in the News*, October, page 11.] But your item stated that Dr. Moler is from Charleston, W.Va. He is not from Charleston but from Charles Town.

Our apologies to Dr. Moler, Mrs. Wilt, and all the Charles Town residents.
—EDITORS

Proud of Candler Alums

JAMES W. MAY, Professor
Candler School of Theology
Emory University
Atlanta, Ga.

The October issue of *TOGETHER* compels me to do what I often have intended, namely to say that I thank you for the magnificent publishing job that you are doing.

What drives me in this instance is that two articles in the same issue are on two former Candler students: Jim Armstrong [*The Church That Refuses to Die*, page 50] and Bill Carter [*Viet Nam Chaplain*, page 23].

Please express our genuine appreciation to writers Robert Gildea and Willmon White and photographers George Miller and James Pickerell for making the work of these two men come alive

for so many readers. Not only that, these articles are appreciated for picturing some live options persuasively to a generation of seminarians who wonder what ministry means in our times.

'Really a Nice Guy'

MRS. J. E. CUMBEY
Mounds, Okla.

Imagine our surprise and joy when we viewed the pictures and read about Chaplain Carter in *Viet Nam Chaplain* [October, page 23]! Our son, Pfc. Gregory Cumbe, is in Chaplain Carter's "parish." Gregory has been at Ben Cat, Long Binh, Phu Lai, and now is at Lai Khe, and all these places were mentioned in the article.

In the picture on page 26, where all the armored personnel carriers (APCs) were circling the chaplain and soldiers in their worship service, we noticed the numbers on the APCs—208 and 210. Our son was a track commander of APC 213, so it was a thrill to imagine that he might have been in the corner of the picture.

This paragraph was taken from one of Gregory's letters last June:

"I got to go to church a couple of times now, with our new chaplain, and I had Communion last Saturday night. The chaplain is a Methodist, and I've talked a little to him and I'm going to talk with him tomorrow while I'm off. You can tell he is a Methodist by the songs we sing, and all. He's really a nice guy; name is Carter."

We congratulate you on your coverage, and we also wish to give all our chaplains a special "thank you."

Is War Ever a 'Need'?

VERA JOY STEPHENS
Vallejo, Calif.

A picture caption in your *Viet Nam Chaplain* article pinpointed for me where I take issue with views expressed by many of your readers who support the war. [See *Letters*, September, page 58, and October, page 72.]

The caption [on page 26] says that Chaplain Carter prays "for a time when there will be no more need for war."

I am revolted by the concept of a "need" for war ever as a solution to human difficulties. This is a denial of the message of Christianity and a denial of man as a creative, thinking being.

Don't Dodge Moral Issue

WAYNE W. THOMAS
Wilkes-Barre, Pa.

I should like to commend you for a magazine that Methodists everywhere can be justly proud of.

I do disagree with the letter of Mrs. Charles A. Mendenhall in the Septem-

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ber issue [*Tend to Spiritual Matters*, page 58]. Her attitude seems to be one which has been typical of far too many Christians for far too long a time. The idea that we can, ostrichlike, bury our heads in religious teachings without applying those teachings to our daily lives is the cause of the church's weakened position in the world today.

The Viet Nam war, while some have made it a political dispute, is still basically a moral issue, and Jesus Christ never intended his followers to withdraw from moral issues in the world around them. Those who would have the church dodge the issues of our day have forgotten who it was that healed on the sabbath and spoke of the good Samaritan.

We cannot simply profess to "take care of the spiritual life" while moral issues like Viet Nam go undebated.

Psalm Pictures Beautiful

MRS. L. S. MCKIBBEN
Des Moines, Iowa

I have taken *TOGETHER* for many years and always have enjoyed it so much. The October issue is outstanding.

I especially enjoyed *The 148th Psalm* [page 32] and the accompanying pictures which are so beautiful. I also appreciated reading of the dedication and courage of Capt. William Thomas Carter, the *Viet Nam Chaplain*. Thank you for such a fine magazine.

Hollowness Penetrated

DONALD E. KOHLSTAEDT
Spokane, Wash.

I was deeply impressed with the arguments of Michael Novak in his October article *We Need a New Reformation . . . Here!* [page 15]. He penetrates sharply into the hollowness of a good deal of American Christianity. I think he does not miss the point in saying that "the idol formed by many American Christians is 'the American way of life.'" It is a lesson that is not easy for us to learn in our affluent society where people are judged successful or unsuccessful by their bank accounts and their possessions.

The emphasis in the second half of the article is exactly where it ought to be—on persons. Being an adult church-school teacher, I cannot help comparing this to our new curriculum material in which the Gospel is made to intersect with real human situations.

Mr. Novak reflects the mind of Christ in saying, "now, at last, 'being' is getting its chance." It is surely time for the question, "Who am I?" to come in for consideration when assembly-line procedures and automation push individual personality farther and farther from the center.

Yes, the time for a new Reformation

is upon us. And a new Reformation, like the old one, will comprise in large part a rediscovery of the Bible revelation of God's redemptive purpose, and of the love of God for every person.

'American Way' Aids All

D. F. SEAVER
Emporium, Pa.

After reading Michael Novak's article *We Need a New Reformation . . . Here!* I still must ask, "What's wrong with the 'American way of life' and 'American know-how'?"

It is largely American know-how that has been responsible for practically wiping out yellow fever, leprosy, typhoid, and other diseases in regions where they once killed people by the millions.

It is the American way of life that enabled millions of people to come here from Europe without much more than the clothes on their backs and by thrift

and industry become homeowners, educate their children, and lay up a competence for their old age.

It is the American way of life and know-how that has sent billions all over the world to help the undeveloped nations to better their condition. What other country in history has been as generous to others—or as little appreciated?

Mr. Novak evidently condemns the dropping of atom bombs on Hiroshima and Nagasaki, but he conveniently neglects to mention that had there been no sneak attack on Pearl Harbor, there would have been no bombing of Japan.

Toss Out the Formula!

CAXTON DOGGETT, Pastor
Hyde Park Methodist Church
Tampa, Fla.

I read Michael Novak's *We Need a New Reformation . . . Here!* with the feeling that I had read a hundred other



Do YOU Take Pictures?

IF SO, and if they are in color, *TOGETHER*'s 12th *Photo Invitational* is a chance for you to display your talents before hundreds of thousands. We are looking for outstanding, doing-something pictures of today's young people, who may or may not be in the headlines. Our theme—*Youth in Action: What Are They Doing?*—should be inspiration enough for you to put imagination and skill to work. You'll find all the subjects you need on street and campus—in parks, classrooms, and fields—in fact, anywhere and everywhere!

HERE ARE THE RULES

1. Send no more than 10 color transparencies. Color prints or negatives are not eligible.
2. Identify each slide; explain what is happening, why it was inspired, and briefly give us your interpretation in the light of youth's role in the world today. Preferably, your subjects should be in their teens or early 20s.
3. Enclose loose stamps for return postage. Do not stick stamps to anything.
4. Entries must be postmarked on or before February 1, 1968.
5. Original slides bought and all reproduction rights to them become *TOGETHER*'s property. (For their files, photographers will receive duplicates of all slides purchased from submissions.) We'll pay \$25 for each 35-mm slide used, \$35 for larger sizes.
6. Slides not accepted will be returned as soon as possible. Care will be used in handling transparencies, but *TOGETHER* cannot be responsible for slides lost or damaged.

Send your submissions to:

TOGETHER Picture Editor, Box 423, Park Ridge, Ill. 60068

pieces just like it. Couldn't we have a moratorium on such formula-based articles?

The formula is simple: (1) Damn the church in extreme language, taking care not to give a balanced picture; (2) blame the sins of the church on older people who are rich and comfortable; and (3) predict a radical reformation by a younger generation who thoroughly dislike their church, their country, and their elders. Of course, you must say nothing about the polls which show that campus revolutionaries make up a very small minority of the student population, the majority faithfully reflecting the views of their elders.

Ideologically, I'm on Novak's side. But I'm really tired of attacks on the church by professors who stay a safe distance from the local congregation and thereby escape all responsibility for putting through the reforms they advocate.

Pastoral Frustrations Mount

BENNY D. HOPPER, Pastor
Center-Rehoboth Methodist Charge
Newbern, Tenn.

I greatly appreciate Earl D. C. Brewer's article *Our Small Country Churches: Must They Die?* [September, page 16]. It is time for Methodism to take a serious look at our rural churches. Our current situation is one of the most frustrating I have been associated with.

How can a man know fulfillment as a Christian workman when his work load is insufficient, unimportant in the eyes of many, and offers no challenge? How can you expect a young man, trained to use his abilities, to stick with something no one else wants or even considers worthy of attention? These are some of the questions a young minister faces in The Methodist Church—where prestige goes to the urban pastor, where leaders are sometimes unconcerned and unable, and where ladder-climbing is a chief concern of many pastors.

Why can't we develop rural situations where men can continue to work if they desire? The small churches still have ministries to perform, but new workable structures are needed for the sharing of trained, mature leaders.

Our conference has many small churches. But what do you do:

- When ministers and churches refuse to be part of a larger parish or an extended ministry?
- When so much prestige is placed on station appointments that charges are broken up yearly to make weak station appointments of 100 to 200 members that can't even pay a minimum salary?
- When leaders refuse to carry out committee recommendations or when

the conference is more concerned about its pension plan than about its small churches, or even about the quality of its ministry?

Why not permit pastors who want to serve in rural areas to help with their own support by holding second jobs? There are many like myself who gladly would teach in public schools, for instance. Methodism now doesn't permit this, even if a church requires only a third of the pastor's time and he is bored to death.

I love the rural church. It is all I've ever known. But I cannot continue to take the double standard of urban over rural, the second and third-rate schools for my children, and the knowledge that a man cannot spend his life serving the rural church without being punished financially. I must refuse to give my life to something which says my time is unimportant, that demands I spend night after night away from my family in unimportant, boring meetings, and then calls me unchristian because I complain and feel frustrated that my training seems a lost cause.

Is Reorganization Possible?

THOMAS WOODIN, Pastor
Brooks-Nodaway-Carbon Methodist
Parish
Nodaway, Iowa

Between the covers of your September issue are many heartwarming and thought-provoking articles. My attention was drawn to one especially: Earl D. C. Brewer's *Our Small Country Churches: Must They Die?* [page 16]. I must congratulate the writer for his honesty. For many of our country churches, death need not be.

However, the author states that these small churches may be reborn by thoughtful "reorganization, consolidations, relocations, or other new patterns." He is correct. But can this be done adequately under the present educational system of our seminaries and under the present denominational system we adhere to?

For example, how many students in our seminaries are specializing in the pastoral ministry to larger parishes and group ministries? How many seminaries offer this specialized training? Also, after a pastor has been successful in this area of work and decides to move on or is rewarded by his conference with a "better" opportunity, how many other similar parishes could he go to, especially if he decides to move on in the same conference?

I believe Dr. Brewer's excellent goals can be achieved if our church would do several things: increase courses of study in larger parish-group ministry programs; place interested students in existing effective programs as interns;



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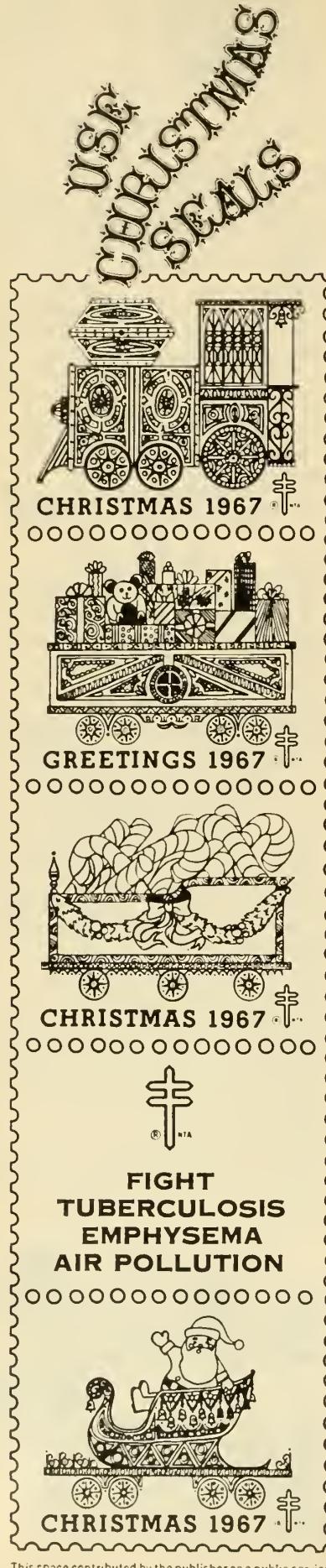
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A MATTER OF LIFE AND BREATH



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place only interested and experienced pastors in such situations; cross denominational borders when necessary; and encourage existing charges of two or more churches to work on a parish basis instead of individually, so that they would be more willing to expand in larger parishes or group ministries.

Lives Ruined as Debate Goes On

DUNCAN SIMMONS

Albuquerque, N.Mex.

I appreciate your publishing Dr. H. B. Munson's letter [Repeal Abortion Laws, October, page 74]. Having worked in public health and on the state board of public health, I have had a chance to observe some of the bad effects of our horrible abortion laws. I think Dr. Munson understated the number of physicians, ministers, and others who favor repeal. In eight years of trying to get our state law repealed, I find far more physicians, ministers, lawyers, and especially women are for complete repeal than will speak out.

The real issue is whether we think enough of our women to give them the freedom to make their own choice. What right do men have to legislate whether a woman must or must not bear a child? To do so puts women on the same basis as a farm brood animal and indicates she does not have the intelligence to manage her own life.

While we debate the issue of whether the union of two cells is a human, millions of women and girls are having their lives harmed or taken by refusal of leaders to give them freedom.

Networks Abandon Good Taste

FRED R. GRAHAM

Jefferson City, Mo.

I am interested in the plan for Television Valuation month mentioned by David O. Poindexter in his October TV *This Month* column, and I would like a copy of the television valuation booklet. How may it be obtained?

I liked Mr. Poindexter's article about the new TV programs but wish he had said something about the appalling lack of good taste and moral standards in many of the movies that will be shown on the networks in early evening hours during the coming year.

It is obvious that the TV networks have decided anything goes this year. I think television has a much greater responsibility, especially at 8 p.m. when many pre-teens and teen-agers are watching, than a movie theater to select movies that are suitable for the entire family. Judging by the early lists I have seen, including such films as *Cat on a Hot Tin Roof*, *Desire Under the Elms*, *Walk on the Wild Side*, *Tom Jones*, and others, it appears that the

TV networks have lost all sense of common decency in their desire to make profits. I believe protests should be sent to local stations, network offices, and the advertisers who sponsor and pay for these movies.

Although *Television Valuation Month* was observed in October, copies of the viewer's guide which Mr. Graham requests still are available, and its suggestions on how TV watchers can voice their feelings, both for and against what they see, are appropriate for any month. Copies may be obtained from the Methodist Commission on Promotion and Cultivation, 1200 Davis Street, Evanston, Ill. 60201.—EDITORS

STATEMENT OF OWNERSHIP,
MANAGEMENT AND CIRCULATION,
OCTOBER 1, 1967 (as required
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John E. Procter certifies that he is Vice-President in Charge of Publishing of said publication and that the following is to the best of his knowledge and belief, a true statement of ownership, management and circulation of the aforesaid publication for the date shown in caption:

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Total number of copies printed—

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TOGETHER/NEWS EDITION

New Jersey Area

VOLUME 11, NUMBER 2

BISHOP

Prince A. Taylor, Jr.

EDITOR

David Trostel, 26-28 Main St., Kingston, N.J. 08528

FEBRUARY, 1967



The Ralph Newkirks of Pennsville listen intently as Bruce Newkirk tapes Christmas message to a brother who is serving in the Viet Nam area.

Church Is Heard Throughout the World

A little, white-framed Methodist Church—The First Methodist Church of Carney's Point, N.J., became the "link" this past Christmas for military personnel serving overseas and their families in the small county of Salem located in southern New Jersey.

The "personal touch" was actually put into a reality when a Scouter of the Explorer Post 194, sponsored by the First Methodist Church, read a new article that GIs overseas wanted to "hear a voice from home."

The idea was passed on to Terry Holland, Explorer adviser, who in turn talked it over with his crew of high-school teen-agers. Then the idea was passed on to the church pastor, the Rev. Charles K. Root, who went to his congregation with the plan of tape-recording sessions for delivery to the GIs serving overseas.

Times and dates of "tapings" of messages from families to overseas military personnel were relayed to the public by the press and area radio stations. The Salem County American Legion agreed to underwrite the cost of the project.

For three days—in mid-November, the First Methodist Church was the "message center." Loaned tape recorders were in use and pretty soon the "heartbeat" of Salem County was reaching out to places like Germany and Viet Nam.

And all the while the Explorers felt a warm pride that comes to one as they do a good deed.

Englewood Man Gets Top School Post

One of New Jersey's outstanding educators and an active member of the First Methodist Church, Englewood, will assume his duties as superintendent of schools in Philadelphia, Pa., on September 1 of this year.

Dr. Mark R. Shedd, currently superintendent of schools in Englewood, will replace Dr. C. Taylor Whittier.

The 40-year-old Dr. Shedd has gained much recognition for the efforts he has made in the educational field in the Garden State.

New Jersey Gov. Richard J. Hughes extended the highest praise as he said of Dr. Shedd, "Philadelphia's gain is New Jersey's loss. He is a dedicated and excellent man and I wish him the best of luck in the very difficult job he will be undertaking in Philadelphia."

Dr. Shedd, a native of the New England area, is the son of a Methodist minister in the New England Southern Conference. Currently Dr. Shedd is a member of the official board of the First Methodist Church, Englewood, and has taken an active interest and part on the commission of social concern and the commission on education and has been a teacher in the Bible class.



Dr. Shedd

Arts Festival Set For NNJ Conference

Basic rules for participation in the Northern Conference Festival of the Arts have been circulated to the churches. The district festivals this year will be held at two locations: On February 12, for the Northern and Eastern Districts; and on February 19, in the Union Village Church, Berkeley Heights, for the Southern and Western Districts.

The conference festival, presenting the winning entries selected at the district festivals, will be held on March 5, at Park Church in Bloomfield, from 3-8 p.m.

Entries will be accepted in the fields of drama, creative movement and dance, graphic arts, and music.

WARMNESS, DEDICATION, FIRM FOUNDATION

As a young boy, we had passed "that old hospital on South Broad St." countless times. Nary a second glance as the years wore on, trips to Philadelphia found only a fleeting view of the hospital—known in, around and by countless people as the Methodist Hospital at Broad and Wolf Sts.

In our attempt to get acquainted with Methodists throughout New Jersey and Methodist affiliations, it was indeed an historical moment to visit the Methodist Hospital . . . the "old" and the "new" all in one day.

Basically, we had in mind to see the nurses, student nurses, and the medical staff and administration and volunteers in action.

We saw all this and found much future thoughts for featured articles, but something crept into our minds that we felt should be shared with the Methodists of New Jersey through *TOGETHER Area News Edition*.

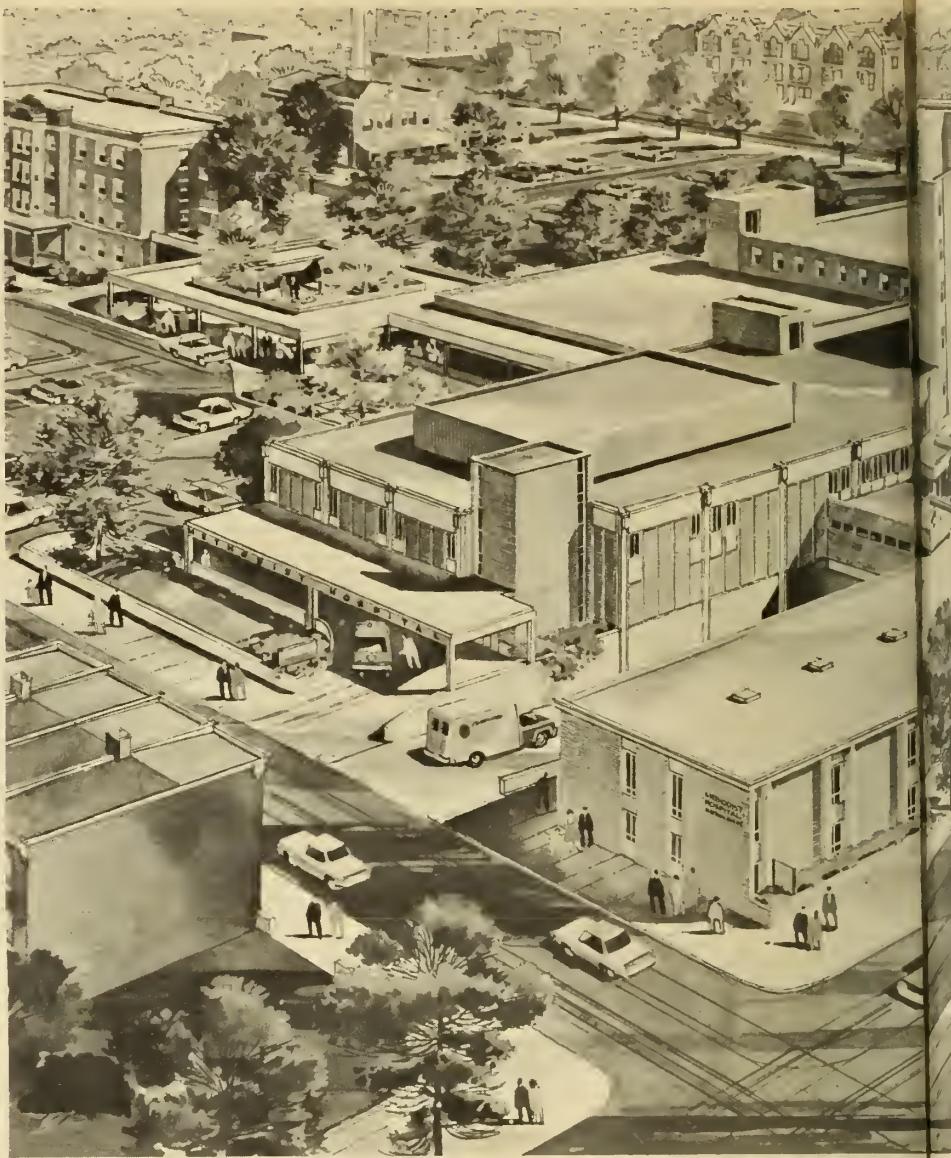
What we saw was the past, present, and future of the Methodist Hospital. We viewed the historical "tower" building—to be replaced in the current building program—and toured almost every inch of the hospital.

Basically we take this time to talk of the Methodist Hospital in Philadelphia because we feel in a sincere way this hospital is a definite credit to The Methodist Church—as no doubt is the Methodist Hospital in Brooklyn—a future place on a must list to visit. To almost everyone a hospital is a place that is hardly ever thought of except in a physical emergency.

Of course no one can foretell when ill-



The tower-administration entrance to Methodist Hospital of Philadelphia which will be replaced with a new entrance.



Building program at Methodist Hospital of Philadelphia. Above is a picture of the artist's conception of the new hospital.

ness or accident will strike, but it is certainly reassuring to know of a hospital of the high caliber of service that is rendered and well thought of by so many persons.

A young lady with a keen desire to give her best to her job—Jane Krumrine, had the task of giving us an insight on the operational procedure of the Methodist Hospital of Philadelphia.

To some, a tour is a tedious task, but our observation of Miss Krumrine, soon led us to believe here was a "gal" who believed in what she was doing and saying and was just eager to tell anyone about the Methodist Hospital.

Her warmth and almost unbelievable knowledge of the hospital, its staff, and the past, present, and future left us just amazed at what she knew.

The tour was sort of a mixture of the "old and new" of the hospital—from the

almost physically outdated accident ward still in existence to the new and elaborate accident ward, currently under construction, that will have the medical staff thinking of the past as "something that didn't really exist."

One thing that we feel that will never change in the Methodist Hospital is the dedication of those there who serve humanity—from a sprained wrist to a bed

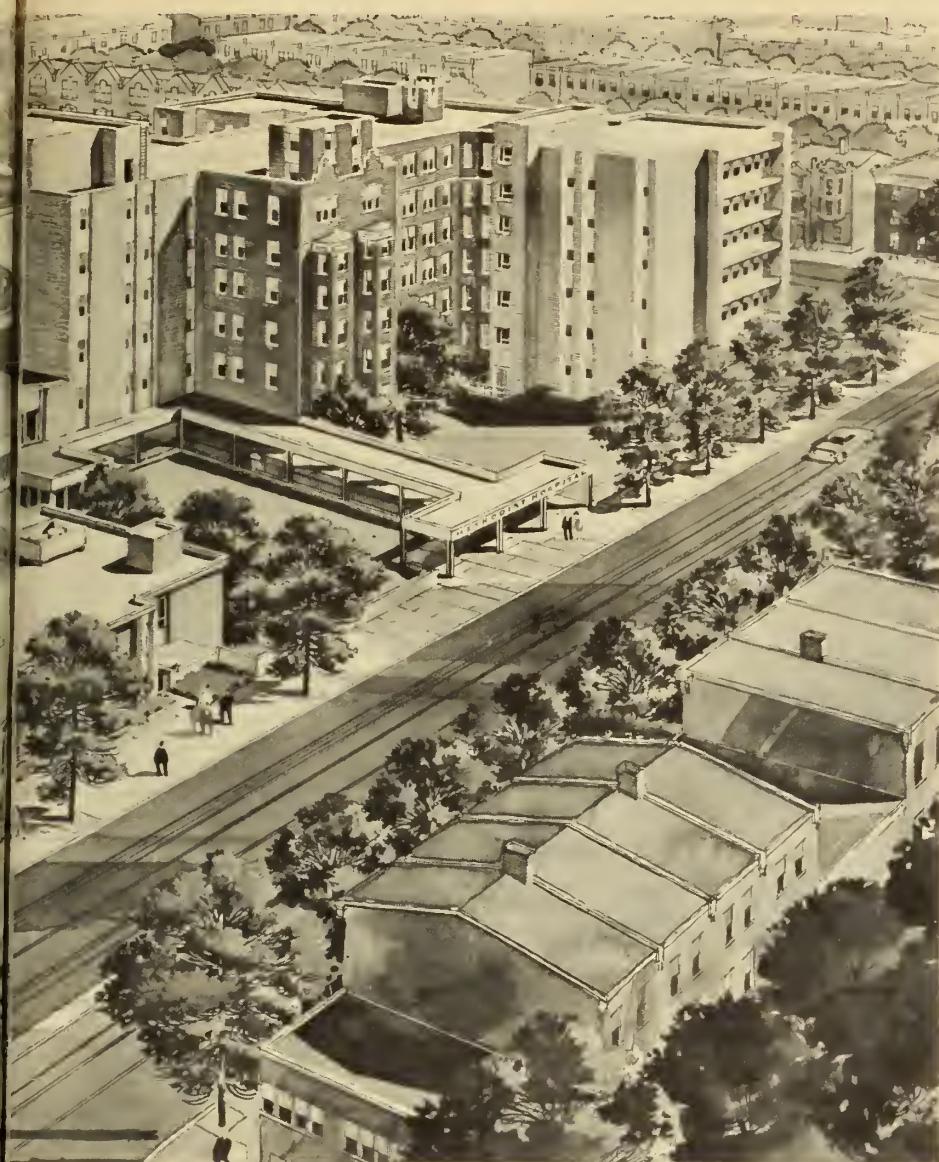
FEBRUARY, 1967

Vol. II, No. 2

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EXPANSION EVIDENT AT METHODIST HOSPITAL



phia is rapidly approaching the final stages.
w it will look when completed.

in intensive care—dedication is always evident.

The nurses—both registered and student—and doctors giving their patients the utmost in hospital service.

A thing that really stuck in our minds was the friendly faces that greeted us—anywhere in the building—from a pretty New Jersey student nurse to the director of student nurses, the executive secretary, the administrator, nurses, and volunteers.

While some patients were obviously unaware of the visitors, many showed signs of receiving more than just medical needs—and this was noticed just by expressions on their faces.

The hospital, in the heart of South Philadelphia, has been a landmark, within a few short miles of William Penn's

dominant figure that stands high atop City Hall in "The City of Brotherly Love."

Today there are many things heard about Philadelphia, but if ever a city obtained a name such as "The City of Brotherly Love"—the message must have received a good head start from the halls of the Methodist Hospital.

The Methodist Hospital was the creation—and the dream—of Dr. Scott Stewart and from those times in the late 1800s the hospital has moved rapidly ahead.

Just to have a quick glance, "master plan" of rebuilding had three major phases that included the modernization of the two existing residences for student nurses; complete renovation of the six-story main patient building and addition of three wings to structure. Also included in this segment of work was a two-

story medical building which is self-amortizing.

Phase three will find current construction of the diagnostic and treatment building going on and this covers such areas as the emergency entrance which has been geared to handle a busy traffic flow in all types of weather.

Of course, in the transition from the past into the future, the venerable landmark of South Philadelphia—the solid tower-like administration building—will be replaced in phase three by a recessed glass-fronted modern entrance on Broad St.

For those near the Methodist Hospital, and Southern New Jersey is minutes away via Walt Whitman Bridge, it is worth a Sunday drive to see the Methodist Hospital on the move in their building program, and for those who may someday enter its interior for medical treatment, it will be gratifying to know of its most modern facilities and dedicated staff.

And for those who would like to be a nurse or a volunteer in the hospital—just drop in or give them a telephone call—with "gals" like Jane Krumrine, Gladys Hulitt, and Miriam Lundgren, it's almost a forecast that you'll come away with a future task that will just make you feel good.

DAVE TROSTEL

Mrs. E. W. Seay Honored

Mrs. Edward W. Seay, wife of the president of Centenary College for Women, has been elected for inclusion in the 1966 *Directory of International Biography*, a biographical record of contemporary achievement, published in London.

This is Mrs. Seay's third "who's who" listing, the others being *Who's Who of American Women* and *Who in the East*. She is also included in the *National Social Directory (U.S.A.)*.



Mrs. Seay

The former Helen Welch of Hazleton and Terre Haute, Ind., she earned her bachelor's and master's degrees at Indiana University. Before her marriage she was a professor of chemistry at Wood Junior College, Mathison, Miss., and professor of biology at Ward Belmont College, Nashville, Tenn. She has contributed to the *Indiana Academy of Science Journal*.

In 1964 the staff of the college yearbook, *Hack*, dedicated its accolade to Mrs. Seay for her services to Centenary.

Since living in Hackettstown she has served as president of the Rotary Anns and is a member of the Woman's Society of Christian Service of Trinity Methodist Church.

The Dangerous Distance

The coming of Lent should not only be a reminder of the love and reconciling spirit of Christ, it should also focus our attention on the distance between him and ourselves. In describing the ascent from Galilee to Jerusalem, the Gospel says that Jesus went before his disciples. John says that as the end drew near, Peter followed Jesus "afar off." It was only after Jesus appeared to the disciples following the resurrection that Peter was really able to draw closer to Jesus and to be confident of his power and presence. He became a new man in Christ and a new force in the world. It is the becoming a "new man in Christ" that we so desperately need in 1967. We need to be close enough to Him that we can unmistakably hear his clarion voice and touch his garments. He is so far ahead of most of us that we have practically lost track of him.

This distance is not always expressed in opposites such as love versus hate. It is sometimes the distance between principles and practice. We find ourselves somewhat in the position of the man who said: "I am an ecumenist in principle but not in practice." It is so easy to be for peace in principle but against all the practices that have within them the elements of peace. One may support the inclusive church in principle and withdraw his membership from his own local church when it opens its doors to house a Headstart program for deprived children. How far behind are we of Him who took a little child in his arms to indicate the nature of the kingdom of God! One may endorse the principle of open housing but become the first to exclude persons of other ethnic groups as neighbors. One may be a vigorous defender of the principle of democracy and deny its practices where it affects his vested interest. Or, he may be a patriot in his enunciation of his love for his country and be the first to villify those who dare to take seriously the practice of the principle for which the nation stands.

There is the constant danger that we follow our Lord and Master so far off that we lose all contact with him. A man in his car was following a friend who was to lead him to a place where he had never been. It was not long before he was separated from his friend by other cars, but he was not aware of this. The car just ahead of him gave every resemblance to the car of his friend, so he followed it at every turn. It was only after he had gone several miles that he discovered he was following the wrong leader and was going in the wrong direction.

This happens to so many of us in the venture to witness to the Christian faith. Our ambitions, pride, prejudices, greed, vested interests, and other frailties lead us down roads that separate us from the will and purposes of Christ.

The Lenten season is a good time to re-discover the *road* and the *Leader*.

PRINCE A. TAYLOR, JR.



Caldwell Member Set For Missionary Duty

Miss Auberta Galusha of North Caldwell was scheduled to leave the U.S. early in January to start a new career as a Methodist missionary.

She was scheduled to go first to Costa Rica for a year's study of Spanish, and then will go to Bolivia for service as a teacher under the Board of Mission's World Division.

Miss Galusha was commissioned a missionary last October by Bishop Taylor at the Morrow Memorial Church, Maplewood. A member of the Caldwell Methodist Church, she will be supported by the Pleasantville Church.



Miss Galusha

A Personal Word

As indicated in the December, 1966, issue, the New Jersey *Area Edition* of TOGETHER has a new editor.

It will be every intention of us to retain the basic concept of the edition and to work, hand in hand with the former editor, Bob Beyer.

It will be our intention of presenting to the Methodists of New Jersey, a diversified edition that will bring features of special interest to the entire New Jersey Methodist Area.

We realize the importance of such a position we now hold as director of public relations, but it will take "team-work" on the part of everyone throughout the state to get the job done in such a way as to present the work of The Methodist Church that will glorify His name. Kindnesses have already been extended to me and through these words I am hopeful to hear from you. Just a reminder—our address is 26-28 Main St., Kingston, N.J. 08528. Telephone: (Area Code 609) 924-772 or 924-7725.

DAVID TROSTEL

\$30,000 Parsonage Dedicated

Termed a "real model of a parsonage" a new \$30,000 church parsonage was dedicated recently in Mt. Ephraim by the Rev. Lawrence G. Atkinson, Camden District superintendent.

It has a full basement, living room, dining room, kitchen, family room, laundry room, second-story bedrooms, two baths, and a two-car garage.

The Rev. and Mrs. C. Ross and family are the first to occupy the home.



New Methodist parsonage in Mt. Ephraim which was dedicated recently.

SORRY!

We are sorry that you missed your January *Area News Edition*. Conditions beyond our control were responsible.

TOGETHER/NEWS EDITION

New Jersey Area

VOLUME 11, NUMBER 3

BISHOP

Prince A. Taylor, Jr.

EDITOR

David Trostel, 26-28 Main St., Kingston, N.J. 08528

MARCH, 1967



Artist's conception shows Brooklyn's Methodist Hospital staff house, set for completion in April of this year, according to hospital officials.

Fellowship Dinner March 3 in NNJ Conf.

The annual Northern New Jersey Conference Fellowship Dinner will be held on Friday, March 3, 1967, at the Chatham Methodist Church, Chatham.

Guest speaker for the evening will be Fred K. Kirchner, a member of the General Board of Lay Activities, who was the former conference lay leader of the Troy Conference.

Mr. Kirchner's talk will be entitled *Saints and Members*. Conference Lay Leader Joseph W. Gleitsmann will introduce Mr. Kirchner and also taking part in the dinner will be Jack Kelshaw, who is chairman. J. Kenneth Fritz, conference spiritual activities director, will give the invocation.

Mr. Kirchner is a native of New York state and received his B.A. at Maryville College, Tennessee; his M.Sc. at the University of Tennessee, and his Ph.D. at the Ohio State University.

Busily engaged vocationally with the Sterling-Winthrop Research Institute,

Rensselaer, N.Y., as senior research chemist and group leader, and now director of the coordination department, Mr. Kirchner has given of his time, effort, and talents in his home church, Calvary, in Albany, N.Y.

He was Troy Conference lay leader from 1957-64.

Seven EUB Churches In New Jersey

Following the General Conference approval of a merger of The Methodist Church and the Evangelical United Brethren and a concurring approval by the EUB General Conference in November, TANE attempted to get to know a little more about the church of the EUB in New Jersey.

Actually, according to conference superintendent, Dr. Henry W. Zehner of Philadelphia, there are seven EUB churches in the state of New Jersey.

These churches are located in Clarksboro, Willingboro, Church of Good Shepherd; Jersey City, Salem Church;

(Continued on page A-4)

Methodist Hospital Staff House Set For April Use

Completion is set for April of 1967 of the 12-story staff house of the Methodist Hospital of Brooklyn.

Ground was broken for the \$2 million structure in the end of January, 1966.

The building is located on the Sixth St. site, directly opposite the main entrance of the Methodist Hospital.

Provides 119 Apartments

The structure will have 119 apartments for student doctors, nurses, technicians, and other hospital personnel. A major portion of the cost of the new building is covered by a loan from the Housing and Home Agency, Communities Facilities Administration, College Housing Program.

Design of the reinforced concrete structure harmonizes with the adjacent Methodist Hospital of Brooklyn, and its buildings. It will be finished with a granular marble and glass exterior.

The Methodist Hospital of Brooklyn is located at 6th St. and 7th Ave., in the Park Slope neighborhood of Brooklyn. It is a voluntary, teaching and research institution of 454 beds and 70 bassinets.

Society Lists Spring Conference Dates

The Historical Society of the Southern New Jersey Conference reminds members of a few important dates for the spring of 1967.

The Northeastern Jurisdiction Historical Conference will be held in Philadelphia, April 6-8, with the banquet for this conference scheduled for the evening of April 8, at the Robert Morris Hotel in Philadelphia.

The Southern New Jersey Methodist Conference Historical Society will hold its annual meeting on Saturday, May 6. The site will be announced later.

D. C. Evans, president of the society, noted the Historical Society audio-visual library has an up-to-date stock of filmstrips and slides.

For more information on these the Conference Office Building, Service Department, Cherry Hill, N.J., can be reached or you may contact your local church pastor.

Rewarding Work Of SNJ Conference



Mrs. Elwood Davis, right, operates addressograph machine while Mrs. Thelma Seals, left, operates graphotype machine in Service Department.

The work within the New Jersey Area Methodist Church is varied and a recent look-see of the Service Department of the Southern New Jersey Conference Building indicates this is a most busy function of The Methodist Church.

Office Manager

The office manager is Miss Emily M. Johnson—a most dedicated Christian. It is the responsibility of Miss Johnson to plan and coordinate the work of the Service Department, plus the scheduling of the conference building for meetings; equipment maintenance; improvements of methods, systems, and so forth; to stay abreast of growth and needs; ordering yearly supplies; yearly inventories; correspondence; Notary Public; and "information please" which ranges from addresses and telephone numbers to tracing information for baptismal and wedding certificates.

Actual Activities

The above is just a sketch of the administrative duties of the office manager. Now for a real close-up of the actual activities that make this Service Department a most busy scene each day of the work week.

The Service Department provides the facilities and coordinates the work to expedite the processing of mailings for all boards and agencies of the Southern New Jersey Conference. There are about 30 exclusive of the Boards of Education and Missions. The mailings are inclusive of notices of meetings, minutes, and general publicity to reach any of the five commissions as well as six other representative leaders in the local church.

Secretarial Help

In addition, the Service Department serves as the secretarial help for the director of the Board of Evangelism.

One of the most very important functions of the Service Department is the audio-visual library where there are approximately 150 audio-visuals for the five agencies of the Board of Christian Social Concerns; Board of Evangelism; Historical Society; Board of Lay Activity; and the Woman's Society of Christian Service.

The Service Department processes approximately 60,000 pieces of publicity a year, now including secretarial work of audio-visuals. The work is begun with the cutting of the necessary stencils, while another person is busy addressing the envelopes.

The next operation after cutting and proofreading is to the mimeograph machine. From here the job goes to the folding machine. If there is to be only one insertion in the envelope the folding machine can be assembled with an in-



ABOVE:

Mail room processing is accomplished by Miss Johnson, right, at postage meter while Mrs. Elwood C. Davis, left, is seen at tying machine.

MARCH, 1967 Vol. II, No. 3
TOGETHER is an official organ of The Methodist Church, issued monthly by The Methodist Publishing House, 201 Eighth Avenue South, Nashville, Tenn. 37203. Publisher: Lovick Pierce.

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ays Personnel Service Dept.



machine in her office.



Mrs. Ralph L. Barrett operates a collator in Service Department.

serting machine for folding and inserting into the envelope in one operation. However, the average number of inserts per mailing is three pieces, so that most often the materials are folded and inserted by hand.

Sectional Center Facility

As the inserting takes place, the mailing is automatically divided into zip code Sectional Center Facility groups for the post office.

From this point the mail goes into the

when it reaches the post office for final distribution.

Busy Segment

The addressograph plate files are another of the more busy segments of the Service Department. To reach all of the necessary leadership personnel of the 381 local churches of the Southern New Jersey Conference, the addressograph plates number some 6,000 plus, with corresponding card files.

Each year, Miss Johnson pointed out, every plate is checked for changes according to the local church office, names and addresses submitted by the local church pastors.

On a yearly average, there are some 1,000 changes made on the graphotype machine.

In still another facet—and it can be observed that each unit of the Service Department is most important—the audio-visual library. The work here includes the scheduling, billing, mailing, checking audio-visuals in, and deposits and withdrawals.

For season films and filmstrips, or those in great demand, the Service Department arranges for them to be "bicycled" from user to user for maximum service to the local church.

The Service Department also handles nearly all of the repairs to the audio-visuals which also includes the Boards of Education and Missions.

Issues Catalog

Just this past January (1967), the Service Department issued a new 27-page audio-visual catalog, covering the five boards. The catalog was literally edited, and produced in its entirety at Cherry Hill as stencils were cut, mimeographing completed, and the use of the electric collator, collating six pages at a time, and then collated by hand and stapled.

Thus in a brief outline, a most important "communications" link is seen in action and it is felt the department is summed up very well when Miss Johnson noted, "All of this, sprinkled through the daily routine and deadlines, I find not only challenging, but most rewarding in the work of the kingdom of God."



ABOVE:

Miss Emily M. Johnson is seen at splicing desk in audio-visual room of Service Department at Cherry Hill location.

mail room where it is run through the postage meter, bundled and tied for the mail sacks. As it can be seen, the Service Department has a program geared for addressograph plates, insertion methods, and metering to help all zip code specifications to benefit, for greatest speed,

A Dedicated Team Effort

We, of the Methodist Information family, with particular interests in serving the Methodists of New Jersey, are most anxious to do a job that will help bring to the attention of everyone the work of the New Jersey Area Methodist Church.

In furthering His name, we as Christians, have a most dedicated obligation.

As explained earlier, dedication is a word that must be shared by all.

In our short time in our capacity of public relations director for the New Jersey Area Methodist Church, we became aware that indeed the New Jersey Area Methodist Church has a story to be told, as we continually work for the glory of God.

From the smallest New Jersey Area church to the largest there are stories that can be told as each works in His name. From the bedside of a sick person whether it be in the Brooklyn Methodist Hospital or the Methodist Hospital of Philadelphia, there are still more stories to be told.

From the Methodist homes, to universities under Methodist responsibility, there are still more stories that can be unfurled and displayed for all people to see as the Methodist demonstration of faithful service in bringing the name of God to all persons.

Each of us has something to tell about Christianity. However small or big it may be, it is something to be told and these pages of *TANE* and the Office of Methodist Information are more than desirous in hearing of work within the Methodist framework of the New Jersey Area Methodist Church.

It is most evident that there is a warm Christian foundation in the New Jersey Area Methodist Church. Recent visits with hospital associates, Methodist institutions, pastors, district superintendents, the bishop's office, and most of all—you, the Methodist family of New Jersey—has illustrated this very firmly.

So, we, as a selected layman, step forth in this great task of "reporting" Methodist work with a fiery and spiritual determination to give every ounce of our energy in going forth with the tasks that lie ahead and with God's blessings and the Christian fellowship that is ours, we feel this goal will be reached.

In Christ's name,

DAVE TROSTEL

SEVEN EUB CHURCHES

(Continued from page A-1)

Union City, Emmanuel; Paterson, Christ Church; Candlewood, Church of the Master; and North Bergen.

Dr. Zehner explained that the state of New Jersey is in the Eastern Conference of the EUB Church. And in a further breakdown, the state is in the Eastern District of the conference, one of three districts.



Northern New Jersey Conference pastors' wives who attended the Winter Wives' Clinic at the Brooklyn Methodist Hospital. Back row, from left to right: Mrs. Kathleen Jones, Mrs. Ruth Odenwelder, Mrs. Ginefa Wills, Mrs. Clara Hanjian,

Mrs. Hazel Hanjian, Mrs. Patricia Vander Schaaf. Front row, from left to right: Mrs. Ruth Shannon, Mrs. Jean Bert, Mrs. Winifred Richards, Mrs. Edna Von Dreele, Mrs. Elizabeth Jefferson, and Mrs. Aileen Callender.

Daisey 'Blossoms Forth' for Church

Dave Daisey is an enterprising Christian young man. And he is most desirous to promote his church, namely the Methodist Church of Franklinville, N.J.

Dave established a proposed communications committee and with the full cooperation of the pastor, the Rev. Sam Montgomery, he drafted his proposal into a written request to the official board.

His ideas were quickly approved and Dave is on his way to help tell of the activities of the church throughout the community.

But the story doesn't end there. Dave has more ideas on how to help the communities—namely Deptford Township—in having a better understanding of the school system.

The energetic young man happens to

Dr. Zehner, as conference superintendent, has charge of the EUB churches in New Jersey, Philadelphia City, parts of eastern Pennsylvania, Long Island, Massachusetts, and Maine.

Conference headquarters are located in Harrisburg, Pa., with General Conference headquarters in Dayton, Ohio.

The conference superintendent pointed out that there are many similarities between the Methodist structure and that of the EUB Church. He said there is a women's group, known as the Women's Society of World Service, similar to the WSCS of The Methodist Church; the EUB Youth Fellowship; and the EUB Men's Organization.

In the EUB Church, there is a lay member, who is a delegate to the annual EUB conference; a lay leader, who is a spiritual leader of his respective church; the board of trustees, operating almost in the same fashion as the Methodist board of trustees; and a program council.

The approved merger of the two church groups now goes before the respective conference sessions, and New Jersey Area Methodists will act on the merger at conference time in June.

be community relations coordinator for the Deptford Township Schools.

His main job is to keep the events of the school system before the community. Quite an awesome task, considering the large territory he covers. He prepares brochures, handles press releases and in a sense takes the brunt of questions at budget time from the news media or other interested persons, namely taxpayer associations.

But deep down, Dave has a desire to help the community become a better place to live.

Since the school system is large, naturally Dave's position has few free moments. He runs the offset machine at the high school in putting out brochures and the like, besides editing and laying out the same material.

Dave feels that the churches of the community and the school system can be a real value in giving the area leadership.

Plans for Future

Thus to help promote a better understanding of the school system, Dave is planning to have the clergy of all denominations visit the Deptford School System sometime in the near future so as the clergy may see firsthand, the school system in action.

Eventually Dave envisions many hopes that other groups would be included in a "look see" of the school system.

Dave feels that the church and school, widely used in the course of a year, could be of great value in their efforts to give youngsters opportunities that will be of aid.

Dave's choice of work is no easy one. He has a hard row to hoe, so to speak, ahead and he will be faced with many problems, but he is hopeful that community leaders, including the clergy of all denominations, blend their efforts to help give to the young generation activity and education that will be of value for the years that lie ahead.

TOGETHER/NEWS EDITION

New Jersey Area

VOLUME 11, NUMBER 4

APRIL, 1967

W. L. Apetz Named to Head New County College

Area Methodist educators continue to make the news with the announcement of the appointment of William L. Apetz as president of Gloucester County's new county college.

For the past eight years superintendent of Burlington County schools, Mr. Apetz is a member of the Mount Holly Church and chairman of SNJ Conference's Commission on Higher Education. Active in church affairs, he is a former lay leader of the Mount Holly Methodist Church congregation.

The 46-year-old educator has a reputation for sound educational principles. He returns to his native habitat, being a native of Glassboro, and a graduate of its high school and state college. He received his master's degree from Rutgers, and is presently a candidate for the doctorate at Temple University.

One of the first duties of the new president will be the selection of a site for the new college. Reportedly, two sites in Clayton are being given strong consideration. The new college head revealed that he had also been offered the presidency of the new Burlington County College, but declined because of his present duties as one of the trustees of the new school.

The appointment of Mr. Apetz follows closely upon the heels of the announced appointment of Dr. Luther Shaw, president of the interconference commission on student work, as president of the At-

lantic County College; and Dr. Mark Shedd of Englewood as superintendent of schools for Philadelphia, Pa.

Encounter on Evangelism At Haddonfield, April 1

Evangelism—that enigmatic word of many meanings—will receive a thorough airing by three theological leaders at an Encounter on Evangelism to be held at the Haddonfield Church on April 1.

Sponsored by SNJ's Board of Evangelism, the program will feature presentations and debate on the meaning and practice of evangelism by three church leaders: Dr. Thor Hall of Duke Divinity School; Dr. Frank B. Stanger, SNJ member who serves as president of Asbury Theological Seminary; and Dr. David J. Randolph of Drew.

As planned by the board's director, James W. Robinson, each leader will bring a formal address on a concern he has with evangelism; followed by a confrontation of the three leaders; and one hour in which those attending may meet with and question one of the three—hopefully the one with whom he least agrees.

Invited are all clergy and mature laymen who can "stand exposure to dialogue that throws the light of differing viewpoints upon theological problems," according to Mr. Robinson. Total cost of \$5 including meals will be charged, and reservations will be accepted by the Board of Evangelism, P. O. Box 300, Cherry Hill, N.J. 08034.



Bishop Taylor and members of Southern New Jersey's cabinet during a break in the recent Convocation on the Ministry at Buck Hill Falls. Shown from left to right, are: The Rev. George R. Propert,

Trenton District; Bishop Taylor; the Rev. Paul A. Friedrich, New Brunswick District; the Rev. Robert E. Acheson, Bridgeton District; and the Rev. Lawrence G. Atkin, Camden District.

BISHOP

Prince A. Taylor, Jr.

ACTING EDITOR

The Rev. Robert J. Beyer, 50 Bonnie Lane, Willingboro, N.J. 08046

'Status Quo' Continues in Case of Dean Ranson

A status quo condition continues to exist at the time of this article concerning the dismissal of Dr. Charles W. Ranson as dean of the Theological School of Drew University.

University authorities report no additions to earlier statements that a select committee of trustees is meeting to examine the administrative situation leading to the dean's dismissal. Included on the committee, chaired by Dr. Charles Parlin, president of the World Council of Churches, are nine trustees, including Bishops Taylor, Corson, and Wicke.

Dr. Ranson was relieved of his duties as dean by the trustees on January 9. He continues as professor of ecumenical theology.

The announcement by Pres. Robert F. Oxnam of Drew created a series of faculty and student protests demanding a statement of reasons for the relief of the dean. University spokesmen refused to comment, stating that it was inappropriate to do so while the committee was engaging in its investigation.

Meanwhile, student mimeograph machines were active in publishing their side of the controversy to all alumni and interested parents and friends. One release called for Dr. Oxnam's resignation.

No date for the report of the special committee has been announced. Dr. Ranson has been a member of the Drew faculty since 1959, and dean since 1964.



Three of the lecturers at the Convocation on the Ministry, l. to r.: Dr. Seward Hiltner, Princeton Seminary; Prof. Alfred B. Haas, and Dr. Lawrence E. Toombs of the Drew faculty at Madison.

Area Conferences Expanding Their



Winter Camping Proving Popular: Plans Are Being Laid For 'Bigger and Better' Summer Programs

Spring may be just in the air for most of us—but for Board of Education staffs and others involved in summer programs in both conferences the time has arrived for announcement of their bigger and better programs of summer activities.

The vacation plans follow closely on the heels of announcements that winterized facilities at Camp Aldersgate in the Northern Conference and SNJ's Conference Center have been operating at near-capacity in the so-called "off season." SNJ Executive Secretary Clyde A. Schaff of the Board of Education, whose office schedules events at Conference Center, reports over \$10,000 income from groups using the camp facilities in the winter.

Summer programs in NNJ are centered at Camp Aldersgate, the sprawling 204-acre site in Swartswood, Sussex County. Continual development of the camp is taking place as the result of the \$500,000 campaign conducted during 1966 in NNJ churches.

In the Southern Conference, summer programs were first conducted by groups of clergy and laity, usually as-

sociated with one of the camp meetings. These continue their programs, but the largest part is now centered at the conference-run center in the pine forests of Burlington County near Browns Mills.

From simple beginnings, summer programs continue to expand into new areas. Four family camps are planned for this summer—one of them aimed exclusively at one-parent families. The staff of this NNJ camp is drawn from persons who have known the special problems of being in families where one parent is missing.

SNJ will offer two Appalachian Trail hikes for senior-high youth; while NNJ is sponsoring both a trail hike and a canoe trip. NNJ will also feature an expanded opportunity for mentally retarded children.

Information concerning directors and registrars for all programs will soon be in the hands of all ministers. Additional facts may be secured by contacting the offices of the Boards of Education: NNJ at 1 Campus Drive, Madison; and SNJ at P. O. Box 300, Cherry Hill.

1967 AREA SUM

Northern Conference

Camp Aldersgate

CHILDREN'S CAMPS

July 16-22	Five/Six Camp
July 23-29	Five/Six Camp
August 20-26	Five/Six Camp

JUNIOR HIGH CAMPS

June 25-July 3	Junior High Camp
July 30-August 5	Junior High Camp
August 13-19	Junior High Camp

SENIOR HIGH CAMPS

July 4-12	Senior High Camp
July 2-8	Senior High Canoe Trip
August 20-26	Senior High Trail Camp

YOUNG ADULT CAMP

June 16-18	Young Adult Weekend
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FAMILY CAMPS

July 14-16	Family Weekend
September 2-4	Family Weekend
September 15-17	One-Parent Family Weekend

PROGRAM FOR MENTALLY RETARDED

August 6-12	For Children and Youth
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Conferences

June 16-18	Drew Churchmanship
June 25-July 1 ..	Cedar Crest Senior High
June 26-30	School of Christian Mission
	at Drew University
July 16-22	Pennington Junior High
July 23-29	Pennington Junior High I
August 20-26 ..	Youth Leadership Seminar

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Camping Programs and Activities

Family Camping Provides Relaxation and Fellowship

CAMP DATES

Southern Conference

Conference Center

JUNIOR CAMPS

June 25-July 1	Junior Camp
July 9-15	Junior Outpost Camp
July 16-22	Junior Camp
July 30-August 5	Junior Outpost Camp
August 6-12	Fourth Grade Camp
August 13-19	Five/Six Camp

JUNIOR HIGH CAMPS

June 25-July 1	Junior High Outpost Camp
July 2-8	Ninth Grade Outpost Camp
July 9-15	Junior High Camp
July 16-22	Junior High Outpost Camp
July 23-29	Junior High Outpost Camp
July 30-August 5	Junior High Camp
August 6-12	Junior High Outpost Camp
August 13-19	Junior High Outpost Camp
August 20-26	Junior High Outpost Camp
August 27-September 2	Junior High Outpost Camp

SENIOR AND OLDER YOUTH CAMPS

June 24-July 1	Appalachian Trail Hike
July 1-8	Appalachian Trail Hike
July 2-8	Christian Outreach Camp
August 20-26	Youth Leadership Seminar
August 27-September 2	Senior High Camp

FAMILY GROUPS

July 23-29	Family Camp
------------------	-------------

Malaga

July 3-8	Junior Camp
July 10-15	Junior Camp
July 17-22	Junior High Camp
July 24-29	Junior High Camp
July 31-August 5	Junior High Camp
August 28-September 2	Junior High Camp

Others

June 25-July 1	Pennington Institute
July 9-15	Seaville Junior High Camp
July 16-22	Seaville Senior High Camp

Family Camp—New Concept

Family camp is one of the newest concepts of both conferences' summer program. Here groups may find the relaxation and Christian fellowship of summer camp within the context of family relationships.



G. W. Dawson Re-Elected Goodwill Industries Head

George W. Dawson has been re-elected president of the Goodwill Industries of Southern New Jersey, Inc. A resident of Westmont, Mr. Dawson is division plant extension engineer for the Bell Telephone Co., South Jersey area.

Others elected were: Dr. Ernest W. Lee of Haddon Heights and the Division of National Missions, first vice-president; William C. McElwee of Cherry Hill, second vice-president; W. Arthur Jones of Lawnside, treasurer; Howard M. Evans of Haddonfield, assistant treasurer; and Mrs. George F. Klein of Haddonfield, secretary.

Mr. Dawson is past president of the Professional Engineering Society of Southern New Jersey, and past lieutenant governor of Kiwanis.

Southern New Jersey Goodwill has headquarters and two stores in Camden, and outlets in Woodbury, Bridgeton, Burlington, and Vineland.

Trenton's Central Church Bows to Urban Renewal

Over 100 years of history in downtown Trenton have given way to the progress of urban renewal as final services were held recently for Central Church in Trenton, and work began on the demolition of the century-old red-brick structure.

Founded in the year of Lincoln's assassination, the church had a history of greatness on the corner of Broad and Market Sts. Twice in its history it was host to the annual conference, and at one time encompassed one of the largest congregations in the city.

However, the change in nature of the center-city caused a downward trend in membership and activity. New life took form in recent years as a Spanish Methodist congregation found a home at Central with a vital program. In addition, the former gymnasium became the home



Bishop Taylor welcomes the Rev. Walter J. Burkhardt, Jesuit scholar, to the lecture series at Buck Hill Falls. The Woodstock College theologian earned the applause of the assembled clergy by his fair and accurate assessment of Protestant-Roman Catholic relations.

of the Ukrainian Autocephalous Orthodox Church.

With the advent of Trenton's master plan of redevelopment, it was apparent that the widening of Market St. would cut through the church property, and the congregation reluctantly made plans to leave the site and take their places among the other churches of Trenton and vicinity. Assets of the church will be divided among several conference programs.

Honored guests at the final service were representatives of other city churches and former pastors.

Centenary Singers on Tour

Centenary Singers, 85 voices representing the finest of Centenary College, are in the midst of a three-month-long concert tour of New Jersey, New York, and Pennsylvania.

Conducted by Newel Kay Brown, choral and instrumental director at the Hackettstown institution, the group had its first performance at Morrow Memorial Church in Maplewood in February.

The tour will end with two concerts at the First Church of Hasbrouck Heights, April 29-30.



"The Specials"—12 members of the Brooklyn Methodist Hospital's Nurses' Choir, recently sang at the 85th anniversary banquet. Miss Audrey Palmer, center, dark dress, is the director.

Ministers' Institute to Discuss Migrant Worker

The dilemma of the American farm migrant worker will form the subject of this year's Frank Knowles Institute for Ministers on the campus of Rutgers from June 5-7.

The unique institute, now in its 28th annual session sponsored by the State Department of Agriculture, brings together clergy of all denominations to meet with farmers, government, and college personnel in discussing problems of their rural constituency. This year's program gives promise of having intense interest as it examines one of the pockets of poverty on the heels of the church's large-scale study on the poverty problem.

Sessions will be held on the campus of the College of Agriculture and Environmental Science of the State University in New Brunswick. Many granges and other organizations provide scholarship aid for those who attend.

Those interested in attending should immediately contact Wallace A. Mitchell, Short Course Building, College of Agriculture and Environmental Science, Rutgers—The State University, New Brunswick, N.J. 08903.

Sales of New Hymnals Approach 2.75 Million

Area churches already using the new *Methodist Hymnal* will be interested to know that sales of the worship resource are edging toward the 2.75 million mark.

Two million copies of the hymnal have already been shipped to churches since July, making up the largest part of the 2.1 million advance copies ordered by churches prior to that date. However, since publication, another 450,000 volumes have been ordered.

Delivery has also been started on the loose-leaf and special covered editions, according to Publishing House officials.



A 1,400-page, eight-volume Braille edition of the new Methodist Hymnal has been published by The Methodist Publishing House in cooperation with the American Printing House for the Blind.

New Jersey Area

VOLUME 11, NUMBER 5

MAY, 1967

James C. Whitaker in WMC Pulpit Exchange

The Rev. James C. Whitaker, minister of evangelism at First Church, Westfield, has been chosen by the World Methodist Council to be an exchange minister in this summer's program. He will be exchanging duties with the Rev. Ernest D. Varley, Congregational minister at Sanderstead, Surrey, England.



Mr. Whitaker

of Emory University; and the School of Theology of Drew University. Admitted to the Louisiana Annual Conference in 1935, he transferred to Northern Conference in 1961 when he went to Westfield.

He is a chaplain in the U.S. Naval Reserve and attended the summer sessions for American clergy at Mansfield College, Oxford University, in 1963.

The visiting minister at the Westfield Church will serve from July 9 to the end of August. He will fulfill the duties of the minister of evangelism but will not be having full responsibility of the work of the Westfield Church.

Trained for the ministry at Yorkshire United College and Edinburgh University, he has had four pastorates, each in a completely different type of situation. In 1965, as a British Council of Churches exchange preacher, he visited and preached in Chicago, Washington, D.C.; Boston, and Westfield.

Name Towaco Pastor Area Public Relations Director

The Rev. Paul N. Jewett, pastor of Whitehall Church, Towaco, has been named director of public relations for the New Jersey Area of The Methodist Church, effective April 1. The appointment was announced by Bishop Prince A. Taylor, Jr.

Mr. Jewett succeeds David Trostel who has resigned. The public-relations office is located at 26-28 Main St., Kingston, N.J., a suburb of Princeton.

Mr. Jewett has been active in religious journalism as an associate editor of the *Methodist Relay*.

BISHOP

Prince A. Taylor, Jr.

ACTING EDITOR

The Rev. Robert J. Beyer, 50 Bonnie Lane, Willingboro, N.J. 08046



Lorraine Leon, 1967 "Christmas Seal Girl."

Methodist Hospital Picks 1967 'Christmas Seal Girl'

Lorraine Leon, seven-year-old daughter of Mr. and Mrs. John Leon of 263 Prospect Park, West, has been selected as Methodist Hospital's "Christmas Seal Girl" in 1967. She is typical of the thousands of children who are cared for at the hospital.

Lorraine, a victim of infectious mononucleosis was released from Methodist Hospital in February after diagnosis and treatment. She has five brothers and sisters. John Leon, the child's father, drives a truck for the Howard Fuel Corp.

The picture of the winsome child will appear on 3.5 million Christmas seals to be distributed to former patients of the hospital and to members of 1,500 Methodist churches in towns and cities surrounding New York. They are an important source of funds for the hospital's work.

London Preacher at Haddonfield

Dr. Maurice Barnett, pastor of English Methodism's Westminster Central Hall, London, will lead a series of spiritual renewal services at Haddonfield Church, April 30-May 4 at 8 p.m. on weekdays, and 9:30 and 11 a.m. Sundays.

Camden District and the Haddonfield, Camden, Collingwood, Haddon Heights, Woodbury, and Paulsboro Methodist Churches are sponsoring the spiritual renewal series.

Outstanding Speakers to Appear on Ocean Grove 1967 Summer Program

The summer program for the great auditorium at Ocean Grove has been recently released by the Camp Meeting Association.

Featured as the camp-meeting speaker this year will be the popular Dr. J. Sidlow Baxter of Edinburgh, Scotland.

Two preaching missions will be held during the summer program, conducted from July 23-25 by Dr. J. Wallace Hamilton of the Pasadena Community Church, St. Petersburg, Fla.; and by Dr. Norman W. Paullin, professor of evangelism and pastoral ministry at Eastern Baptist Seminary in Philadelphia from August 13-15.

Program Begins June 11

The summer program will begin on June 11, with Dr. Lawrence Toombs, professor of Old Testament at Drew University, speaking in the morning, and Dr. Roy Nichols, pastor of Salem Church in New York City, in the evening. Bishop Taylor will be the featured speaker on July 16.

Others featured on the program will be Dr. Charles C. Noble, of Syracuse University Chapel; Bishop Hermann W. Kaebnick of the Evangelical United Brethren Church; the Rev. Emerson S. Colaw, Hyde Park Community Church in Cincinnati; Dr. Robert D. Hershey, Lutheran Church of the Holy Trinity of New York City; Bishop Fred Pierce Corson of Philadelphia; the Rev. James F. Anderson, Second Presbyterian Church, Richmond, Va.

Also, Dr. Ralph W. Sockman, minister-emeritus of Christ Church-Methodist, New York City; Dr. Leslie A. Newman, pastor of the Dome, Brighton, England; Dr. George A. Fallon, executive secretary of field services for the Methodist Board of Evangelism; Bishop Walter C. Gum, Richmond; Dr. Nevin H. Zuck, pastor of the Church of the Brethren, Elizabethtown, Pa.; Dr. K. Morgan Edwards, School of Theology, Claremont, Calif.; Dr. Fred Wagner, Central Church, Staunton, Va.; and Dr. Charles I. Carpenter, president of the Ocean Grove Camp Meeting Association.

Choir Festival July 9

The 13th Annual Choir Festival will be held the evening of July 9 at 7:15 p.m. It is hoped that a choir of 1,000 voices will be gathered together from throughout the East to participate in this outstanding event.

'As the



Today it may not look like much—tomorrow it may be the drawing of an architect or draftsman. These children are receiving first steps in a supervised way. Paul will be prepared for the experiences of school when he begins next year.

Vast new methods have been employed, curricula created, and large educational structures added to existing church plants in order to be able to meet the needs of rising generations of children.

Recently, the church has struck out in a new direction—the nursery school. In increasing numbers throughout the New Jersey Area, churches are beginning to undertake and sponsor programs of weekday nursery school education.

With the realization that today's children are far advanced in their learning because of close contacts with television, and an appreciation on the part of educators that much significant learning takes place before the traditional kindergarten years, the rise in nursery school programs conducted by churches has been phenomenal.

The church, with its educational facilities largely unused during the week, has seized upon this trend as a means of providing a service to its community. Whether run by the commission on education, or some autonomous nursery-school commit-

"Train up a child in the way he should go, and when he is old he will not depart from it." That is the advice which the church has always taken seriously throughout its long history.

Particularly for the past 200 years in which the movement for the Sunday school began, Christian people have given increasing emphasis to the importance of training the young.

BELOW: God is great, God is good; in future years little Lisa will remember the experience of giving thanks to God for her food just prior to partaking of her snack at nursery school.



Today the children in the Methodist Church in Willingboro, N.J., are learning to play the piano. Such instruments are also the means of education for their teachers in this school area.



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'Tis Bent'



school at St. Paul Methodist Church. They are learning that they are leaves and that leaves are fun and play, but they are also learning to use their imaginations. The parents of the students.



ABOVE: A class of 14 four-year-olds listen intently to the story from the book presented by their teacher, Mrs. Louis Eversmeyer. These children are learning many things. The experience of nursery school directs their thoughts in productive channels.

Here's Ellen. Does she look like she is enjoying nursery school as she does her finger plays?

tee, the schools have been serving a useful purpose in the communities where they are found.

The average nursery school is run as a strict educational venture, without any attempt to make it into a "weekday Sunday school." Religious precepts, however, are not forgotten, but come as natural parts of the planned program as teachers emphasize God's love, grace is said before snacks, and the day's experiences are used as a means of revealing some truth of God or the need to relate to each other. The school stresses creative crafts, opportunities to learn to play in the group relationships, stories, and many valuable features which enable the child to develop in a group as he discovers the outside world and prepares for his school experiences.

In some schools, such as the one where the photos in this story were taken—at Saint Paul Methodist Church, Willingboro—the school is cooperative. This means that the teachers are paid by the parents whose children are enrolled and that parents also control the workings of the school through their own board of directors. One of the mothers



serves as a teacher's assistant on a rotating basis each day.

The agreement of educators and parents and church authorities is evident. The program is a good thing for all concerned. The children? Well, all you have to do is watch them to see that the church is participating in a significant program that will train them for all of life.

BETWEEN: Andy enjoys his mid-morning snack before getting back to his day's activities. Bright little minds such as his are challenged by the experiences of the weekday program.



Dr. Edward W. Seay—Educator, Leader, and Churchman



The Centenary president leads an official board meeting where his tact and sense of humor have proved to be great assets. Seated at the table is Mrs. Louise Bruere, board secretary.



Dr. Seay, center, confers with Mrs. Lewis Lake, communion steward, and the Rev. John E. Griffith of the Hackettstown Church, prior to a Communion service.

To the people of the Northern Conference, Dr. Edward W. Seay is best known as president of Centenary College for Women, to the students he is often seen in the duties of the presidency such as the crowning of Miss Carolyn Youngblood of Riverside, Conn., as the queen of the inter-sorority sweetheart ball, but to the people of Trinity Church in Hackettstown, he is an active layman who has served the local congregation well since becoming president of the college in 1948.

The son of a Tennessee Methodist minister who served for 50 years—25 of them as a district superintendent—Dr. Seay is no stranger to Methodist congregations. But, despite his active and

demanding schedule at the college, he is always on duty at the local church where he serves as the president of the official board, and as a speaker on Layman's Sunday. Each Communion service he assists his pastor in the distribution of the elements.

Best of all, President Seay is a kind friend to the pastor and his wife. Every Sunday he is to be found within his pew in the local congregation, making a good example to the young ladies of his college.

Perhaps it is all summed up best by his pastor the Rev. John E. Griffith who says of him, "He has made the community feel a unity with the college as it shares his leadership by his activities."

an eye on becoming better acquainted with the large work done by the Methodist facilities for the aged in the area.

Healing Through Faith

Three significant programs on the theme *Healing Through Faith* were sponsored by the commission on membership and evangelism of the First Church in Englewood recently.

The first speaker was James C. McGilvray, medical secretary of the World Council of Churches. His theme was *The Healing Church*.

The following Sunday afternoon, the speaker was Dr. Robert Handy, professor of church history at Union Theological Seminary in New York. His theme was *The Progress of Healing Through Faith in the History of the Christian Church*.

The final service was led by the Rev. Joseph Bishop of Rye, N.Y., a Presbyterian who has introduced healing by faith into his ministry.



As part of his duties, President Seay crowns Miss Carolyn Youngblood at a recent college event.

Hillsdale Consecrates New Education Building

The new Christian education building and administrative wing of the Hillsdale Church was recently consecrated by resident Bishop Prince A. Taylor, Jr., assisted by the Rev. Forest M. Fuess, of the Northern District.

The new two-story building contains nine classrooms, and a church-school office, and library. The connecting wing houses the minister's study, church office, a storage room, and a church parlor.

This is the third and final stage of a long-range building program. Total cost of the new building is approximately \$200,000, making a total valuation on the property of \$450,000.

Series of Teas and Dinners Promote 'Homes' Program

A series of teas and dinners to promote the program of the Methodist homes of New Jersey are being held throughout the New Jersey Area in the preconference months.

Ronald Pannell, public relations director for the homes, has announced that the teas and dinners will be held at the home nearest the center of each district. Wesley Manor in Ocean City will be host for the activities of the Bridgeton and Camden Districts, while the home in Ocean Grove will entertain the New Brunswick and Trenton Districts.

The home representative and a guest from each church are being invited to attend the teas and visit home facilities.

A new feature of the program is the dinner which is being held on each in an attempt to inform new individuals about the program of the homes. It is hoped that men will attend these dinners with

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EDITOR

The Rev. Paul N. Jewett, 26-28 Main St.,
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JUNE, 1967

Street Preachers Face Concrete Problems



Common first reaction to Drew St. preaching in Times Square is defiance, as Dr. David J. Randolph discovers. But curiosity and need often, as in this case, produce a serious listener. (Other picture on page 3. Both photos by Larry Starkey.)

Dr. G. Ross Freeman to Speak on 'Role of the Laity' at SNJ Annual Conference, June 15-16

Many clergymen speak effectively on the place of laymen in the church. But when Dr. G. Ross Freeman addresses the Southern New Jersey Conference in Ocean City, June 15-16, on *The Role of the Laity* there's a good chance his audience may say he sounds like a layman. Even so, he has a distinguished record as a minister.

Back of three addresses—one Thursday afternoon and two Friday afternoon and evening—lie, in addition to countless other responsibilities, several years of supervising the field work of students in Emory University's Candler School of Theology. That has meant occupying pews in Methodist churches in and around Atlanta, Ga., and hearing a great deal about what laymen think about their pastors and The Methodist Church in general.

Other roles Dr. Freeman has filled since his 13 years in the pastorate have included

membership on the executive committee of the General Board of Lay Activities, direction of an all-Southeast Town and Country Church Development program, jointly sponsored by Emory and the Sears-Roebuck Foundation, and membership on the boards of trustees of the Lake Junaluska Assembly and the Institute of Communicative Arts.

As a result of these and his wide contacts throughout Methodism, Dr. Freeman has been in demand as a Religious Emphasis Week speaker on college campuses, a teacher in Christian Worker Schools, a preacher at camp meetings, and leader in local church revivals and lay retreats.

Dr. Freeman's education has been received through Mercer, Oglethorpe, and Emory Universities. La Grange honored him with the doctor of divinity degree in 1959.

Drew Seminarians Run Church Without Walls in Times Square

Street preaching, which could point to a pretty firm precedent in Galilee 2,000 years ago, and successful use by Wesley and Whitefield 17 centuries later, is "making the scene" in New York's Times Square these days.

Drew theological students, accompanied by the Rev. David Randolph, assistant professor of preaching and the pastoral ministry, leave their Madison campus one night each week to take the gospel right into the heart of the city. And whether they're preaching in front of the Franklin Bank, listening to bitter complaints in the Metropole Cafe, or offering Holy Communion in their "Church without Walls" at 42nd St. and 8th Ave., they're confronting down-to-earth difficulties.

Drug addiction, family tensions, unemployment, sex perversion. You name it; they find it.

In order to tell millions of Americans the story of Drew's "Church without Walls" NBC-TV recently assigned a camera crew to spend four hours on 42nd St. with the street preachers. Due to the AFTRA strike, date of the showing of this on the Today show was not clear at press time for this supplement.

—EDITOR

Ever since the "Church without Walls" was opened in October, 1963, it has served three purposes: To provide a locale in which the Word might be preached, to serve as an "in training" home base for seminarians anxious to learn the skills of Christian witness, and to symbolize on 42nd St. the presence of Christ for those whom the young preachers have begun to call "God's Gang: Jerry, Tommy, Abraham, Christos, Charley, Mule Train, Veronica, Andrew, and company."

Nobody expects the Methodist project to "clean up Times Square." But if for awhile Christ gathers his sidewalk congregation and ministers in the making learn to recognize the look, sound, and smell of need, and the miracle of grace, that's something. Something concrete.

1967 NNJ Conference Breaks With Tradition

Session to Begin Sunday, June 4;
End Thursday, June 8

Breaking with a tradition of many years' standing, the sessions of the Northern New Jersey Conference will begin on Sunday and end on Thursday this year. The dates are June 4-8.

Conference sessions will be held in Baldwin Auditorium on the campus of Drew University, Madison. Many delegates will be housed in dormitories of the school.

Major items of business will include consideration of the union of Methodists with Evangelical United Brethren and election of lay and clerical delegates to the General Conference of 1968. Resident Bishop Prince A. Taylor, Jr. will preside.

Discussion Stimulator

A "position paper" drawn up by the coordinating council under the chairmanship of the Rev. Forest M. Fuess seems bound to stimulate discussion. It concerns the program and structure of the annual session and the mission and structure of the annual conference itself. The Rev. Vern Jensen and the Rev. Robert Grant have assisted in editing the suggestions of most of the conference boards and agencies which provided material for the proposal.

For the second year, all reports, having appeared first in a preconference journal, must then be considered by at least one of six workshops before being taken to the floor of the conference. All lay and min-



At North Jersey's Youth Arts Festival, Caldwell high schoolers Menetta Galusha and Barbara Rich bring to the finals Alean Hale's Two in a Trap.

THE BISHOP'S MESSAGE

A Vacation With Dividends

What is your vacation like? For most people it is a workout—an effort to try to make up for the drabness of the year they have experienced in the home, on the job, or in other types of relationships. It is a change in pace, although the pace is frequently so increased that it is physically depleting without being emotionally rewarding. This is not always due to bad planning; it is sometimes due to lack of purpose.

We assume that a vacation is for rest, and we rationalize by saying that it is merely a change of activity. It is "doing something different."

But does the "doing something different" really make a difference in your completeness and effectiveness as a person? Does it mean new vitality, deepened spiritual resources, a detached and objective look at the task or situation in which you have been engaged? Is it recreation of body, mind, and soul? Does it give you energy for a new start? Or is it merely a temporary escape from the frustrations that constantly haunt you?

The getting away can be just another place either to brood or escape. If this is true, you have not only wasted your money, you have warped your mind.

Why not seek to make this one meaningful? Take the family, have fun, get a suntan or a mountain breeze. See the world if you can. If much travel is out of the question, take a fresh look at the world round about you. A shade tree, a great book, a symphony, an old friendship—these also refresh the spirit.

But whatever you do, approach it with a relaxed and open mind. Allow the radiance of the Christian faith to shine through your life. A vacation can be a significant part of abundant living. Why not make this one pay dividends to you and your family?

PRINCE A. TAYLOR, JR.



isterial delegates participate in this deliberation by attendance on a workshop of their choice.

Events of General Interest

Events of general interest during the week include: Sunday—8 p.m., Communion; Monday—10:15 a.m., district superintendents' message by the Rev. L. H. Richards; 11:30 a.m., memorial service and address by the Rev. Albert Allinger; 6 p.m., Drew alumni banquet; and 9 p.m., social hour sponsored by conference Women's Society of Christian Service.

Tuesday appears to stress lay interests, with a lecture by Dr. Franklin H. Littell, professor of church history at Chicago Theological Seminary at 11:45 a.m., a Board of Lay Activities dinner at the University Center at 6 p.m., and a laymen's program in the evening.

Two luncheons on Wednesday will gather those interested in Christian social concerns and professional Christian edu-

cation workers. Deacons and elders will be ordained at 8 p.m. During this service, as at the opening Communion service, Tuesday, the Ministers' Wives Chorale are to sing.

The 110th session of the conference is scheduled to close with the 2 p.m. program, Thursday. Bishop Taylor will address the conference and read the appointments.



Junior MYF "Minstrels" from Teaneck Church, hail "Lord of the Dance" at conference Festival of the Arts held at Park Church, Bloomfield.



Off the street and into Wesley Church in Patterson, have danced this precision drill team—now MYFers. This performance is at a joint meeting in Towaco.

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You Said It!

• "We will excuse ourselves from many church activities because of weather, inconvenience, a TV program; but this is not so easily true in other circles. I sometimes wish I knew how to create the same loyalty to the church that people show to such things as a bowling team."

—William T. Mann
Pastor, Mercerville, SNJ

• "Everyone wants to be liked; everyone wants to receive commendation. But in a crisis the person who wants to be popular . . . is the person who will not be loyal to God but only to self."

—William L. Lancey
Pastor, Morristown, NNJ

• "The Consultation on Church Union now numbers among its participants 10 Protestant communions. . . . Whether it will eventuate in a united church in the near future remains to be seen. Right now it is a fascinating mixture of the practical and the visionary. It might just turn out to be precursor of a new Pentecost."

—John R. Dexheimer
Pastor, Cranford, NNJ

• "Sometimes we think we would do big things for God and humanity if we had big things to do with. This is not always true! We must begin with what we have."

—Elmer W. Wilkins
Pastor, Basking Ridge, NNJ

• "Someone prayed last night! Perhaps you and I didn't hear that prayer, but God did. He heard the cry of a hungry little beggar boy in India. He heard the 'Thank You' of a little orphan girl in Korea. He heard the earnest prayer of a native pastor as he faced poverty in his community of Oklahoma Indians. He heard the plea of a missionary anxious to reach souls in Brazil. . . . Yes, someone prayed last night and God will answer that prayer!" —Philip Everett Worth

Pastor, Collingswood, SNJ

• "It should be our purpose . . . to discover new ways to witness and serve in the church and its outreach, to understand the need for changes in this day, and to accept new challenges."

—Mrs. John H. Tracy
Vice-Pres., SNJ Conf. WSCS

cil of Churches of Christ, had further thoughts on the crisis in choosing goals in our times. "This is the first war that has been 'waged' in our living rooms," she said. "It is an age of immediacy—immediate destruction and imminent going to the moon. Only the very young really feel at home in this age. But this does not exempt us from doing the work of Christ in this age."

During the evening session, Mrs. E. Ward Emery of Boonton was installed as district president, succeeding Mrs. Samuel Roach of Towaco. Mrs. Carroll Ramage of Sussex succeeded Mrs. Earl Losey as district guild secretary. Societies and guilds pledged \$21,500 for the new year. The pledges were fastened as leaves on a "Tree of Life."

A surprise visitor became a performing artist when Miss Chung Kun Lim, in the USA only hours from South Korea, sang for the delegates.



Miss Chung Kun Lim, in formal South Korean costume, beside the Western District's "Tree of Life," with its leaf pledges to the conference program by woman's societies and guilds.



In Times Square "Church without Walls" it's a rare reredos: Humphrey Bogart, Christ, and Batman. But Drew seminarian "Dick" Griffith blesses communicants who have just received Methodist grape juice from champagne glasses. (Photo—Starkey.)

Camp Costs Dollar-Drain Construction

Building at Camp Aldersgate in North Jersey goes on, but it costs more and more. State and municipal authorities are now requiring a self-contained sewage disposal plant. It is a major, unanticipated expense, and was not in original stipulations. Other accurate costs estimates are creeping upward, forced by general rise in all construction economy.

Asbury Village, a dormitory and meeting room complex, was dedicated May 6. A new maintenance building and garage are up, old buildings are being demolished to make room for Wesley Lodge, for which foundation digging was scheduled this spring.

A recent report to all the churches of the conference indicated that total receipts are keeping up with elapsed time fairly well, although some churches have gotten behind on payments. The most up-to-date report available indicates total payments of \$255,000 on accepted goals of \$618,000.

The summer program announced for 1967 will go on, but what about the eventual goal? Committee members have agreed that, "For the goal to be attained every dollar which was pledged is going to have to be paid. . . . The margin of safety is incredibly narrow. Any weakening of the future giving pattern will force the building of a camp short of the kind we need.

"Clearly it is up to the pledging churches to do what they said they would."

Centenary College for Women Dedicates Building

Six new buildings have been dedicated at Centenary College for Women, a Methodist-related school in Hackettstown.

A two-day centennial celebration, May 13-14, provided a heavy schedule of im-

pressive events, including the dedications, annual alumni day, sororities' dads day, and concert programs by the Centenary Singers.

The buildings and dates of completion were: Washabaugh Hall, 1962; Fowler North and South Corridors, 1964; Anderson Hall, 1965; Ferry Music and Arts Building, 1965; Seay Student Union, 1966; and the Counseling Center, 1966.

Bishop Prince A. Taylor, Jr., presided at the dedication ceremonies and preached in Whitney Chapel on Sunday. The Hon. Francis Keppel, former United States Commissioner on Education, was scheduled speaker in the chapel on Saturday.

Dr. Edward W. Seay, has been president since 1948.

NEJ Evangelism Conference To Begin at Drew, July 3

Bishop Hazen G. Werner will be the keynote speaker on the opening day of the Northeastern Jurisdiction Conference on Evangelism on the Drew campus July 3.

Dr. G. Ernest Thomas, British-born pastor at First Church, Birmingham, Mich., former pastor at Haddonfield, N.J., and author of a half-dozen books on the spiritual life, is scheduled to speak on *Christian Conversion* and to participate in the panel which will lead discussion daily, Tuesday through Friday.

A feature of the conference the evening of July 5 will be an "old-fashioned Love Feast," according to the Rev. Charles D. Whittle, director. The Rev. Lawrence W. Lykens is to preside at the annual meeting of the Northeastern Jurisdictional Board of Evangelism.

Registrar Frank D. Dennis, Tenafly pastor, has announced the \$40 fee will include housing in the Drew University dormitories.

New Editor Asks . . .

What's the Good Word?



Mr. Jewett

This question, asked a generation ago by a cheerleader of a student assembly or football crowd, triggered a thunderous—and profane—reply. I'll omit the reply.

Today, in times of frightening bad news, we are asking, and being asked, the old question, "What's the good word?"

The best word, of course, is of that Word who humbly turned off the compliment, "Why do you call me good?" But he was, and is, the Good Word. When all other news is bad or at best disturbing, He is Good News. Our efforts are devoted to announcing, introducing, interpreting him.

May the day never come when the news media of the New Jersey Area fail to convey important bad news to their readers, or even hesitate to publish provocative and challenging news. We were all put here to grow.

But mostly, I think, the good word that is heard from our pulpits, taught in our church schools, questioned by our youth, and lived out in the weekly calendars of hundreds of Methodist churches, and thousands of Methodist lives across this state—that good word should be found in these pages.

And so, because only you can speak or report it, write and send it, let me ask, "What's the good word?"

—PAUL JEWETT



James B. Donovan, center, is welcomed to board of managers of Methodist Hospital in Brooklyn by Dr. John McElroy, Calvary East Orange pastor, and Bishop Taylor. Mr. Donovan, an attorney, has been active in education and war prisoner liberation.



Ribbon-cutting at Methodist Hospital of Philadelphia opens first section of new diagnostic and treatment building. Cutting up, l. to r., are: Dr. Frank Prentzel, Miss Jean Kunkle, Paul I. Guest, Mrs. Miriam Lundgren, Carl I. Bergkvist, and William Zachow.

Ed D'Angelo Newsphotos

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BISHOP

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Rule of Conscience Offered to N.J. Youth

Church Acts to Counsel and Employ Religious Objectors

Despite apparently wide opposition to the Viet Nam war, probably no more than 6,000 men are officially serving as I-Ws—conscientious objectors—and of these, 60 to 70 may be Methodists. Beyond these, and with no numerical estimate given, are many classified as 1-A-O in the medical corps of the armed forces, assigned to noncombatant service.

Information from the Division of Peace and World Order of the General Board of Christian Social Concerns, indicates continuing interest in providing educational materials for study or group discussion, individual counseling to young people of draft age, and assistance in placement of accredited objectors.

What's It All About?

The General Board of Christian Social Concerns, 100 Maryland Ave., N.E., Washington, D.C. 20002, offers printed materials.

Southern New Jersey Conference churches may obtain from their conference building Service Department, on a freewill offering basis, the 24-minute sound film, Alternatives.

Northern New Jersey churches may rent the film from the Teaneck branch of The Methodist Publishing House.

Despite an increasing leniency, the procedure for establishing one's objection to war in general—not just a specific war—is rather technical.

The board has announced that men whose sincere opposition to all military service is recognized by their draft boards—or after an appeal—may be assigned to work, usually at the prevailing wage, in a hospital, children's home, dairy herd improvement program, settlement house, home for the aged, or in national or world missions.

Among Methodist institutions in the area approved for employment of objectors are the Methodist Hospital of Brooklyn and Goodwill Industries in Jersey City, Philadelphia, Brooklyn, and New York City.



THE LIBERTY BELL—PHILADELPHIA STORY

"Proclaim liberty throughout all the land unto all the inhabitants thereof."

—Leviticus 25:10

In the month of Independence the New Jersey Area News Edition features an extension of the usual patriotic theme. Inherent in the Liberty Bell's Old Testament injunction is a New Testament grace: Respect for Christian conscience. Perhaps it's freedom's real foundation.

Area Methodists in Training At Air Force Academy

Among 2,900 cadets at the U.S. Air Force Academy at Denver, Colo., this year have been eight young men from Methodist churches in the New Jersey Area. They have been working toward a bachelor of science degree and a commission as a second lieutenant in the regular Air Force.

The eight cadets are: William J. Bell, Jr., Roger A. Dean, Ronald L. Bond, Robert L. Herklotz, Paul A. Bauer, Christopher H. Dunbar, James O. Rogers, Jr., and Charles L. Smith.

Scheduled to graduate, June 7, was Cadet William J. Bell, Jr., of 30 Margate Ave., Beesleys Points. Majoring in international affairs, he was named to the commandant's list for military excellence. Having moved to New Jersey just before entering the academy, Lt. Bell is still a member of the Methodist Church in Norwood, Pa.

Academy officers report that of a prescribed 188 curriculum semester hours, 146 must be in academic studies, 28 in military subjects, and 14 in physical education.

Cadet Roger A. Dean has completed his third year at the academy. He used to be a parishioner at Union Village Church in north Jersey, but his parents now live at Cranberry Lake, Andover.

A graduate of North Plainfield High School, Cadet Dean was named to the
(Continued on page A-2)



Rehearsing in the Air Force Academy's fourth classmen's choir are youth from New Jersey. Above, centered in the front row, from left to right, are: Cadets Paul A. Bauer, Christopher H. Dunbar, and James O. Rogers, Jr.

It Will Be 'Fair Days' At Ocean Grove, Aug. 2-4

Early August may be warm, sultry or by some slight miracle cool, but at the Methodist Home in Ocean Grove they've already decided that Wednesday through Friday, August 2-4, will be "Fair Days."

Mrs. Louis J. Barbour, chairman of the committee in charge, has reminded the home's thousands of friends throughout the state that proceeds from the sale of articles donated by churches and made by the home residents are needed now even more than last year when they totaled \$8,700.

Among identifiable "departments" attracting shoppers will be: Aprons, books, costume jewelry, children's and babies' articles, fancy handmade, food, handkerchiefs, antiques, towels and kitchenware, and "white elephants"—not clothing and definitely not alive.

AIR FORCE CADETS

(Continued from page A-1)

National Honor Society. At the academy, he has been named to the superintendent's list for academic and military achievement.

Cadets Ronald L. Bond and Robert L. Herklotz are members of the Class of 1969. Mr. Bond's parents, Mr. and Mrs. Errol Q. Bond, are members of the Haddonfield Church, SNJ Conference.

Cadet Herklotz, a member of Millbrook Church in the Western District, graduated from Randolph High School, winning awards in mathematics and science.

Among New Jersey's young Methodists at the academy, four have been in the highly restricted first-year class. Holder of the commandant's award was Cadet Paul A. Bauer, whose family have been members at Cranford Church in the Southern District for almost 20 years.

Reported an excellent attender at our church in Glassboro, Southern New Jersey Conference, Cadet Christopher H. Dunbar added riding to previous high school interests in football and wrestling.



Making a splash. Cadet Roger A. Dean has been on the varsity water polo and swimming team for two years.

THE BISHOP'S MESSAGE

The Right to Dissent

One of the fundamental principles inherent in a democracy is the right to dissent. It is a principle based on the presupposition that differences can best be resolved by dialogue and confrontation in which every person is free to take a position and hold it on the basis of the reasons he can give to support it. And if the spirit of true democracy is to survive, one must be free to take a position without fear of intimidation.

But no individual has a right to take liberties which exploit and abridge the freedom of others. This is a fact which so many people are tempted to overlook in the midst of the complexities of modern life. They become so obsessed by their own ideas that they feel that anyone with a different point of view is a traitor to the cause. We have greater facilities for communication today than ever before in the history of the world, and at the same time, communication at depth has never been more difficult to achieve. One reason is that for some people, communication is not a sharing of ideas in search for a meeting ground. It is assent to their desires and nothing less.

We have on the one hand the far right and on the other the far left. And while there may seem to be a vast difference in the kind of world they would like to see, they are one and the same in the methods they use to achieve it—coercion and sometimes brutality. While both groups contend they are out to defend the ideals for which our nation stands, both are making such ideals impossible to achieve. The methods they use and the attitudes they assume tend to destroy the principles they seek to establish.

Let us not be afraid of democracy, even though our particular stance is not prevailing. The right to free speech is a cardinal principle which must not be ignored, although at times it becomes abused. The lack of good taste is so prevalent that efforts at the exchange of ideas are often defeated. This is a mockery and misuse of freedom for it takes unfair advantage however worthy the goals may be.

Whatever may be our differences of opinion on various issues, we should never set ourselves up as little gods, "knowing good from evil," and the sole possessors of such knowledge. But in deep humility, let us think and let think. Respect for every person's right to think for himself is a Christian imperative.

This does not mean that one should be hesitant or timid in expressing his deepest convictions, but it does mean one should respect the rights of others to do the same.

To be a good listener is a virtue. There may be much to learn from those who oppose us. "Take heed how you hear."

PRINCE A. TAYLOR, JR.



Church home of Cadet James O. Rogers, Jr., has been north Jersey's Ridgewood Church. He belonged to clubs for music, math, engineering, and sports.

The family of Cadet Charles E. Smith calls First Church, Collingswood, home. He scored high in both studies and sports at Collingswood Senior High, Class of 1965.



Leaving the academic building, Cadet Ronald L. Bond heads for the dormitory by way of the Eagle and Fledglings statue.



It's in the book! Or it soon will be, with Cadet Robert L. Herklotz taking his turn at "charge-of-quarters."

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Offers Rules for Building Churches

"The two main things needed in a church-building program are a clear understanding of the church's purpose and a sense of history."

Speaking out of several months of experience as executive secretary of the Board of Missions of the NNJ Annual Conference, the Rev. Harry W. Goodrich, former superintendent of the Southern District and for more than a dozen years before that pastor at Allendale, is ready



Dr. Harry W. Goodrich

to provide guidance and resources for congregations planning on building, renovating, or relocating.

On the subject of purpose, Dr. Goodrich has emphasized the importance of keeping mission central in planning. "It is possible," he indicated to the *TOGETHER Area News Edition*, "to provide for activities without meaning, and to follow a 'fad' in layout or structure which may honor somebody's hobby or some group's special interest. It is a tragic expense. It could be avoided by some soul-searching and counsel-seeking."

The missions executive was anxious to remind building and program committees of how completely at their mercy will be the congregations 25, 50, or 100 years hence, when they begin to prepare for meaningful observance. Here were some of the rules he suggested:

"Keep original papers and names of people involved in actions to organize, build, or relocate churches. . . . Tape-record important occasions such as decisive votes, opening services, and messages of speakers.

"Keep several copies of bulletins or rituals of ground-breaking, consecration of parts of the structure, and dedication when all indebtedness has been paid."

The secretary underscored photography and publicity. "It is worth paying a good photographer to take black and white pictures of prime events, and some of these should be 'glossies' for use in printing. Colored slides should also be taken for later use in reviewing history or devel-

Area Leadership Seminar for Youth, Aug. 20-26

Combining their territory and resources, the conference MYF councils of both the Northern and Southern New Jersey Conferences have announced a Leadership Seminar for Youth, August 20-26.

All sessions will be held at the Southern NJ Conference Center, Browns Mills. Registration is limited to young people who have completed the ninth grade.

Promoters of the event are appealing to the dissident youth who has an abundance of self-doubt. A cartoon on the announcement folder pictures one such exclaiming, "Me? A leader? You must be kidding!"

To get the right people there, they've set the price low—\$7.50 registration plus \$21 by August 10, and sent enrollment cards to all the area churches.

The Rev. Clyde A. Schaff, executive secretary of the SNJ Conference Board of Education is seminar registrar (at P. O. Box 300, Cherry Hill, N.J. 08034). He has defined the desired purposes of the one attending the seminar as including: Experience and development of leadership skills, experimentation with creative forms of expression and ministry, experience of responsibility on an adult level, and experience of various leadership functions.

More mature church officials may be glad to have identified what Mr. Schaff thinks leadership training is *not*, such as: "Giving set organizational patterns to be followed, providing job descriptions for specific offices, and presenting standardized programs to be duplicated locally."

Registration for the seminar, in addition to early mailing of fees, will be from 3-5 p.m., Sunday, August 20. The seminar closes at 10 a.m., the following Saturday.

Bishop Is Secretary for Religion in American Life



As secretary of the National Executive Committee of Religion in American Life, Bishop Prince A. Taylor, Jr., attends 18th anniversary dinner at the Waldorf-Astoria.

oping stewardship appeals. Newspaper stories—indeed several copies of these—should be saved for future church historians."

On his left are other officers: Dr. Malvin H. Lundein, secretary of the Lutheran Church in America and chairman of the RIAL board of directors; Carl E. Triebel, senior vice-president of Dun & Bradstreet and treasurer of RIAL; and William F. May, chairman of American Can Co., and RIAL's national chairman. Speaker at the dinner was Charles H. Percy, Republican senator from Illinois.

You Said It!

• "When we've trusted our Lord, then we'll acknowledge him. This does away with the glorification of the 'I' or 'we' in our lives. So many people are repelled by self-boasting. If we acknowledge the Lord in all our ways he upholds us and directs our paths."

—Carl A. Luthman
Pastor, Lafayette Federated, NNJ

• "What would Jeremiah say to us today? Extending the meaning of 51:50, I think it would be: 'You that have not died in war, do not accept things as they are. Stand not still either in hopeless resignation or in craven fear. Do not acquiesce with things as they are. Apply the dynamics of peace.'"

—Harold Dunn
Pastor, Crosswicks-Ellisdale, SNJ

• "Mostly . . . I see God in the human heart, moving people to kindness, humility, compassion, patience, and unselfishness. Here it is that He really communes with us—advising, suggesting, inspiring."

—Eve Ward,
Editor *Christ Church Chronicle*
East Rutherford, NNJ

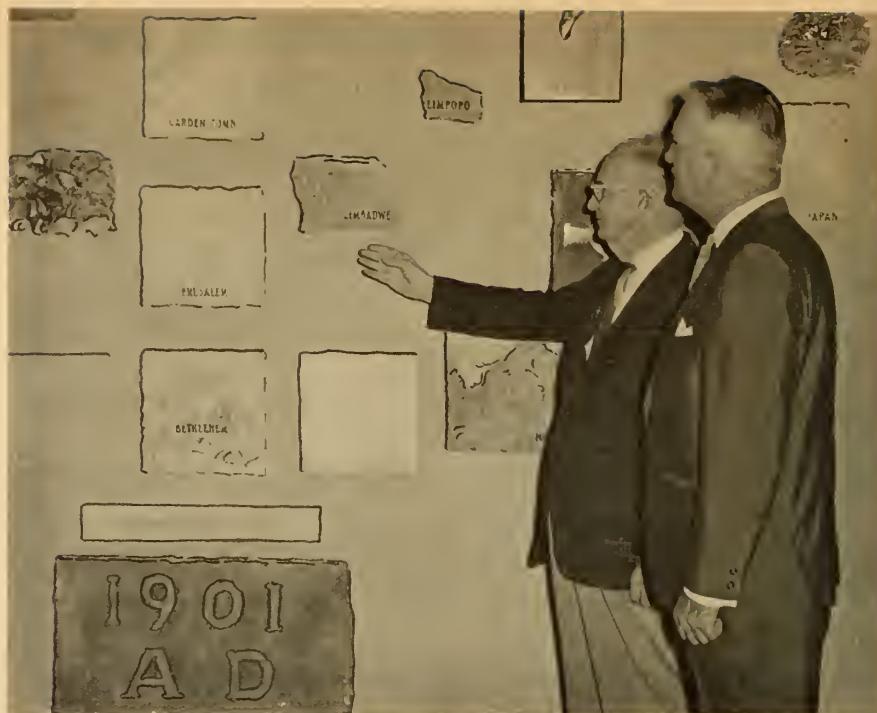
• "The twice-a-year church attender thinks of the church as a place for being 'hatched, matched, and dispatched.' Only the Lord himself can bring that fellow around. And the regular attender is working at his religion. But too many are afflicted with the 'moderation syndrome,' coming once in every three or six weeks and thinking they are in church more often. They are our real problem."

—Robert D. Simpson
Pastor, Chatham, NNJ

Just What the Dr. Ordered?



When new RN Cheryl Cook checks his pulse, Eagle Scout Bruce Gaskill explains the flutter is due to his plans for attending the 12th World Jamboree this summer. The young people are members of Broad Street Church, Trenton, where the Rev. Fred R. Sharp is pastor.



WALL THAT FRIENDSHIP BUILT—
To Ridgewood pastor, Dr. Elmer B.
Bostock, retired missions board executive
Karl K. Quimby points out stones con-
tributed for the church's Ecumenical Wall

1968—Here We Come!

Both the Northern and Southern New Jersey Annual Conferences are over now, and delegates are elected to the General and jurisdictional conferences.

Even before they were elected the Commission on Entertainment for the jurisdictional conference had met, selected for the meeting place of the Northeastern Jurisdiction the campus of West Virginia Wesleyan College in Buckhannon, W.Va., and the dates July 24-28, 1968—that's right, 1968.

This *Area News* editor was asked to direct inquiries and registrations to: Dr. Frank W. Ake, 130 W. Third St., Bloomsburg, Pa. 17815. Dr. Ake is secretary of the conference.

Delegates will be sent maps and instructions on how to get to the meeting. And a calendar, we trust. That's 1968.

'TOGETHER'—It Figures

Latest *TOGETHER* circulation report for the New Jersey Area, April, indicates that it compares well in the Northeastern Jurisdiction and even better in the church throughout the United States.

In both conferences a total of 17,265 subscribers receive *TOGETHER*—and therefore what the trade calls *TANE*—*TOGETHER Area News Edition*. That's one in every 11.9 church members as against the jurisdiction's one in 13.7 and the country's one in 16.1.

We thank the *TOGETHER* circulation department for providing this interesting data on request.

from friends around the world. Some of the sources: Bethlehem, Jerusalem, Mars Hill, Epworth Rectory in England, and World Council of Churches, Switzerland. Dr. Quimby was pastor from 1926-36.

The Editor Says . . .

Think About Handrails

A few days ago I visited our Methodist Home in Ocean Grove. It was about lunch time—when else would a preacher show up?—and suddenly the hallway was crowded with happy traffic. It was two-way walking traffic. Not fast, but you might say inexorable.

As I moved into the middle to keep from being run over, I saw the reason for everyone's walking close to the walls. They were moving along steadily—holding onto handrails. All at once the obvious took on new meaning and one ministry of the home had a new symbol.

How many other services and institutions of the church might be essentially handrails! The college library book by which to pull up your mind. . . . The new trade learned at Goodwill Industries by which to secure your livelihood. . . . The racially inclusive congregation in which you can find either a new honesty or a new dignity. . . . All handrails.

Handrails are not much help if they are flimsy, or not well fastened, in the wrong place, at the wrong height—or invisible. It's enough to force a prayerful review of sermon subjects, educational curriculum, and church calendar—all in the same year.

Best of all, they can save us from some of our own excuses. "I haven't the time to give him a hand," or "I haven't the nerve to give him a shove." Maybe all he needs is a handrail.

PAUL JEWETT

TOGETHER/NEWS EDITION

New Jersey Area

VOLUME 11, NUMBER 8

BISHOP

Prince A. Taylor, Jr.

EDITOR

The Rev. Paul N. Jewett, 26-28 Main St.,
Kingston, N.J. 08528

AUGUST, 1967

Jersey Methodists Set New 'Flight Patterns'



At Dickinson College, Chicago Lawyer Samuel W. Wittwer, trustees' chairman and member of the Methodist Judicial Council, chats with Bishop Prince A. Taylor, Jr., who had just received an honorary doctorate of divinity.



"Wing and a Prayer"—Following the Dickinson commencement, a 45-minute flight to the Morristown, N.J., airport puts Bishop Taylor within driving distance of the Drew campus at Madison. At controls, above: Robert Dries of Harrisburg, Pa.

Conferences Updating Procedures, District Lines

American Methodism's heroic "man on horseback"—Francis Asbury—still provides a model for a ministry of concern. But an age of crisis and mobility demands that in both methods and manpower the church "get with it or get out of the way."

Recent sessions of both the Northern and Southern New Jersey Conferences indicate that clergy and laity alike have decided to "get with it."

They might have hailed their bishop's flight from Carlisle, Pa., to Morristown, N.J., and driving past the monumental bronze steps of Asbury in time for an opening Communion service on the Drew campus as symbolic. But they didn't need that—and probably didn't know about it. They already were busy drawing up some new "flight patterns" of their own. The bishop, Prince A. Taylor, Jr., as "episcopal navigator" had helped chart the course, and it was time to get moving.

As one result north Jersey leaders have tightened up some of the machinery of their "workshop" system, which provides for thorough discussion of all reports be-

(Continued on page A-2)



Bishop Hagen

"If people belong to Christ, they belong together."

These words from Bishop Odd Hagen, president of the World Methodist Council, sound a theme for future Methodist planning, as well as recall his Communion meditation presented before delegates to the Northern New Jersey Conference a few weeks ago.

Norwegian-born, but now a Swedish citizen, Bishop Hagen was in the United States for only a week in June before returning to episcopal duties in Stockholm. The visit to New Jersey provided the occasion for comparing administration in this country with that common in northern Europe.

"It is not easy to have an area cabinet meeting in my part of the world," he said, referring to the distances for travel. Moreover, in having chosen one time a monastery built in the 12th century and available for such a meeting, the bishop also had hit upon an appealing illustration of Christian unity.

Referring to a well dug by monks 700 years ago and finding its water fresh and sweet, Bishop Hagen affirmed that "we are still drinking from old wells" of Christian fellowship and finding them adequate to our needs. Turning alike to Christ, he said, meant that we must be turning toward one another.

In addition to appealing for Christian unity, Bishop Hagen reminded hearers the written Word of God commands our attention and common obedience.

Finally, the European churchman urged "kneeling at old altars" and "saying old prayers" in order to clear up and deepen our sense of history.

Bishop Hagen has held his leadership of the global association of various Methodist branches since 1965. He began his career in the church by studying theology at Gothenburg, Sweden. Later, after serving several parishes, he was elected to the faculty of his own seminary and eventually made its principal.

In 1953, after consecration as a bishop, Odd Hagen was appointed to the North Europe Area, with headquarters in Stockholm.



Equestrian statue of early Methodism's itinerant preacher-pioneer, Bishop Francis Asbury, is a landmark on the Drew University campus. An original statue by Augustus Lukeman, it stands directly in front of Mead Hall, administration building, confronting every campus visitor.

NEWSMAKERS: SUMMER '67



Governor Hughes

First top state executive to address the Northern NJ Conference in at least 10 years, Gov. Richard J. Hughes, Roman Catholic, stressed the tale of religious groups in reversing the flight from the cities by providing moderate-income housing projects. He asked his listeners on Laymen's Night, "If the religious institutions, which have been traditionally the keepers of the nation's altars, fail to lead in serving the public need and furthering the common good, then from where can we expect this leadership to come?"

Having received from Rutgers University a Ph.D. on the completion of his dissertation on *American Intellectual History*, the Rev. Richard H. Thomas assumes, August 1, the position of college chaplain and associate professor of history at Cornell University, Mt. Vernon, Iowa. A member of the Southern NJ Conference, Dr. Thomas has been in student work for nine years, the last four as state director and campus minister at Princeton. One of his new duties: Planning continued education for ministers.

Dean of the Northern NJ Conference cabinet the Rev. J. Mark Odenwelder, Western District superintendent, is secretary of the area Study Committee whose report and recommendations have sparked changes in organization and procedure in the area.

Interpretation of the proposed EUB-Methodist merger at the North Jersey meeting was provided by New York attorney and Englewood layman, Charles C. Parlin, who figured prominently in shaping the enabling legislation under consideration.

Only speaker pro or con on the merger at the South Jersey session was the Rev. Howard S. Gifford, pastor at Bethel Church in Camden, N.J., who convulsed the conference by recommending union on the basis of his happy marriage to a former EUB member. There was only one vote against—not his wife.

Enjoying her reign as "Miss Methodist Student Nurse of the Methodist Hospital School of Nursing," in Brooklyn, is Janet Dietz, daughter of Mr. and Mrs. Fred Dietz. Miss Dietz, top student of the 170-member school and a leader and personable as well, now proudly possesses a bronze medallion presented by Vernon Stutzman, executive director of the institution.

Right after this paper pictured Bishop Prince A. Taylor, Jr., as secretary of the board of Religion in American Life, Inc., he was elected president.



Mr. Odenwelder



Miss Dietz

Can We Stop This Trend?

Reports of statisticians to both conferences of the NJ Area indicate general losses across the church and in other denominations are starting to show up here.

North Jersey notes small dip downward in church membership: 1,600 in church-school enrollment, 800 in youth division,

and even more from vacation church school.

South Jersey membership loss was 700, church school, 1,665. In both conferences WSCS and Methodist Men rolls were off.

Is the church losing ground, reflecting national disunity, or by forthright stands paying the price of moral courage?



John C. Sinclair Photo

The 1967 graduating class of Pennington School, time-honored (129 years) Methodist preparatory institution, line up after receiving their diplomas. Speakers at the weekend ceremonies were Bishop James K. Mathews and Herman L. Meckler.

South Jersey Features Sunday Night Speakers

If north Jersey church attendance seems to dwindle in summer, maybe pastors can console themselves with the possibility their folk are in church—down in south Jersey. At least somebody is turning out to reward the planning and prayers behind vesper preaching programs.

Brochures at hand announce the following guest speakers from July 30 through September 3, in the order of their appearance:

Ocean City services, Moorlyn Theater, 7:30 p.m., Dr. William R. Guffick, pastor—Dr. Eugene L. Smith, Dr. N. W. Paullin, Dr. Harold A. Bosley, Dr. D. J. Randolph, Dr. K. M. Edwards, Donald Barnhouse.

Cape May community services in Convention Hall, 7 p.m., the Rev. Matthew Brown, ministerium member—Dr. E. G. Homrichausen, Prof. J. E. Moyer, Dr. D. J. Randolph, Dr. N. W. Paullin, the Revs. M. C. Wisznat and W. E. Carver.

First Methodist, Collingwood, 6:45 p.m., the Rev. Philip E. Worth, pastor—The Rev. J. D. DeBrine, Dr. E. W. Lee, Dr. H. H. Ehrenstein, Mr. and Mrs. O. E. Thomas, the Rev. C. J. Buzzard, the Rev. G. N. Hippel.

At Ocean City special music is directed by G. G. Ashton, First Church organist. Cap May features soloists and instrumentalists. Collingwood has an orchestra.

JERSEY METHODISTS

(Continued from page A-1)

fore they get to the floor of the conference.

However, alarmed at reports of losses in membership and church school, some members feel that a move to define church structure in terms of the church's mission, and a candid look at training for church membership are the most important achievements.

An area Study Committee has succeeded in obtaining from the Southern NJ Conference favorable action to submit all legislation to an appropriate "forum" before voting, expand the 90-year-old four-district system into six districts, and replace several board executives with two program counselors, who will work through new district committee organizations.

Continuance of experimental evangelistic programs and the launching of a public relations office staffed by this TOGETHER supplement's editor, working closely with the staff of *Relay*, the area's 12-page monthly newspaper, provide other evidence that the "flight patterns" for the next quadrennium may be more promising—not to mention exciting—than the road maps of the past many years.

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Before They Are . . . DEADLINES

WIDE-EYED—A new television series for children, *Wonder Window*, will be released by the Methodist Television, Radio, and Film Commission (TRAFCO) this fall. It will feature 30-minute color videotapes.

REJUVENATED—Lake Junaluska Methodist Assembly has become a national ecumenical center for study and meetings. Lambuth Inn, re-christened "Interpreter's House," will serve for Catholic-Protestant dialogue and other spiritual ventures. Dr. J. Manning Potts is executive director.

REFUGED—The Methodist Board of Missions has provided a \$14,000 loan to the NJ Council of Churches so that a rehabilitation center for former prison inmates might be set up, with strong anti-poverty fund support, in Jersey City.

PHASED—The Methodist Student Movement on several NJ campuses will be affected by the recent vote of delegates to the national convention to "phase out" over a period of the next two years, the strictly denominational program in favor of sharing in a new ecumenical student movement to include Roman Catholics and Eastern Orthodox groups.

"CURRICULUMED"—Based on surveys conducted by 9,000 Methodist churches, the new adult curriculum materials are being shipped out to ordering churches this month. Paperback books loom large in the program, but the familiar International Lesson Series will still be available.

CURTAINED—Thirty-one persons, most of them college students, are spending two months behind the "iron curtain" in a study of the Soviet Union to discover relevant responses of the Christian community to the fact of Marxism-Leninism. American University, a Methodist-related institution, will grant the students six hours' credit for their satisfactory participation.



Dr. Oxnam and Mr. Blessing

Fletcher Bible Used

During ordination rituals at the Northern NJ Annual Conference, one of Drew University's prized pieces of Methodistica, the Fletcher Bible, was used.

Following the ceremony Dr. Robert F. Oxnam, president, pointed out to conference secretary, Joseph M. Blessing, some of its peculiarities. This copy of the Scriptures was used by John Fletcher as his pulpit Bible during his long tenure as vicar of Madeley.

Although a priest in the Church of England, Fletcher was associated from the outset of his ministry with John Wesley. In fact, as perhaps the most gifted theologian and preacher among Wesley's intimate followers, he seems to have been designated by Wesley to succeed him as the leader of the Methodist movement. His untimely death removed him from this distinction and no other person ever was selected.

John Fletcher was the architect of Methodism's defense in the Calvinistic controversy and the author of many volumes on theology. Although he died in 1755, some of his writings were required reading for all candidates for the Methodist ministry in the United States as late as the period of the Civil War.

The Editor Suggests Some...

PR-INTerpretations

In the worlds of advertising, publishing, and probably business in general, the term "PR" has become a familiar one. It stands for "Public Relations."

Now this is an expression that does not normally appeal to churchmen, especially ministers. It seems to suggest a heavy-handed attempt to sell something, or to "cover up" something else. We experience Public Reaction.

An incident at one of the conferences recently, however, put the subject in its proper context. A delegate was standing in his place, shouting out some question or comment to the presiding officer. Only those seated immediately in front of him knew what he was saying. He was forgetting the microphones.

Some brother in the far rear implored him with an interrupting shout, "Turn around or use the mike! You're talking but we're NOT hearing!"

So often our whole community, or our congregation, or our young people—or almost anybody—seems to be trying to tell us, "You're talking, but we're not hearing!"

One of the jobs of PR is to find out *why* they're not hearing. Are we using the wrong words, the wrong "media"—perhaps words instead of deeds—or talking to the wrong people, or trying to say too much?

Is the public to whom we would "relate" distracted by squeaky-shoe ushers, disgusted by poor taste in the pulpit, smudge on the bulletin, dirt under the pew? Does the teen-ager snicker when we roll the "r's" in Holy Spirit, and check us off his list?

In a way, it seems unfair that things so seemingly inconsequential should make such a difference. But they do.

For the sake of the gospel, a dedicated sense of PR is one approach to helping these things happen.

—PAUL JEWETT



Sisterhood Chorus includes wives of 35 ministers in the Southern New Jersey Conference. Organized four years ago by director, Mrs. Robert B. Allin of Marlton, they are accompanied by Mrs. Fred Bowen of Beach Haven-Terrace. They specialize in fund-raising concerts and conference programs.



Candidates for full membership and ordination as elders introduced to the Southern New Jersey Conference. Among them (not in this order): Charles Bender, Cletus Kramer, Daniel Kreh, Raymond Loux, Paul Pedrick, George Reid, Robert Sapp, Bernard Shropshire, and Robert Terhune.

You Said It!

"Drop-out parents imply that the church is operated only for children, that it neither needs nor is needed by adults except in moments of personal crisis . . . And their children are 'drop-off' children, instead of 'bring with' children."

—Champion B. Goldy
Pastor, Pitman, SNJ

"The cold, hard truth is that the American pie will slice into only a limited number of pieces and that most of the pieces go to the military budget. Moreover, the cost of the war becomes an excuse for those Americans who were only halfheartedly committed to the Great Society in the first place. There is a direct correlation between killing Viet Cong abroad and letting Americans suffer at home."

—Charles H. Straut, Jr., Pastor
Christ Church, E. Rutherford, NNJ

EDITOR'S NOTE: In the June issue we asked the question, "What's the good word?"

"I say, the good word is people. It takes people to do God's work. God isn't somewhere off in space, far away, unreachable. It's we on earth who are sleeping . . ."

—Mary Mulder
MYFer, Hackettstown, NNJ

"Fantastic doors of opportunity are open to us to warn, arouse, preach, and witness, to reach hundreds of places where the gospel is seldom heard."

—E. Emanuel Burkman, Pastor
First Methodist, Wildwood, SNJ

"All you appear to be concerned with is your own 'little kingdom within the Kingdom.' You bicker over this table and that chair—and this box of paper napkins belongs to this group and no one else is to use it . . . What have you done that's so great? . . ."

—Kathy Kasten, Ed. Assistant
In "Parish Letter to—"

Little Falls Regains 'Loft' Youth

With coffeehouses, or reasonable facsimiles, perking up all over the area, the worst possible way to find church young people on some nights is to ask, "Where's the MYF?"

The kids pick such dull and stodgy names for their meeting places as "The Hangout," "The Cave," "The Den," "The Thirsty Ear," etc. Comes now another, at Little Falls, NNJ. They call theirs "The Loft."

Youth director Andres Lunt, with approval from recent pastor, William Twiddy, launched the project. As of the end of the school year they were getting out 50 young people.

MYFers are hoping their new pastor, the Rev. Frank Dennis, doesn't think it too lofty.

Boys' Camp in 20th Year

Back in 1947 the opening of another camp to provide for boys having a week away from the city or dull town life seemed an impossible dream—except to the Rev. Daniel Hulitt and his friends.

They planned and worked for it anyway, with the result that the first year, 1948, a total of 65 boys and staff members pioneered the interracial, interdenominational project. It doubled the next year and with the securing of their own site in Tabernacle Township, Burlington County, four years ago, has now reached 240 this summer.

A score of laymen and clergy, with the encouragement of Bishops Fred P. Corson and Prince A. Taylor, Jr., have succeeded in securing the construction of 10 buildings, including six cottages, a swimming area, and two playing fields. They still need a craft shop and a chapel.

Mr. Hulitt, pastor at Haddon Heights, both invites scholarship aid and urges wider use of the camp—even by North Jersey boys. The Rev. W. R. McClelland of Ocean Grove is treasurer.

Long Look for Laity

It's a good way off, but the results are bound to continue for an even longer time.

A national consultation on Methodist work with the laity has been scheduled for December 6-9 at French Lick, Ind.

Dr. Robert G. Mayfield, general secretary of the General Board of Lay Activities, said that about 100 especially selected church officials, parish clergy, and laymen are expected to take part in the sessions to study the future needs and concerns of lay activities within the denomination.

Participants will include representatives of the Evangelical United Brethren.



It looks like a wedding, and it is—of talents in service to the church. Before the Southern NJ Conference, Bishop Taylor is commissioning the Rev. Leonard G. Rowell as minister of education and

his wife, Anu, as director of music, to serve on the Red Bank Church staff. Mr. Rowell is also associate to the Rev. Edward B. Cheney, pastor, and working on a master's degree at Union Seminary, N.Y.

TOGETHER/NEWS EDITION

New Jersey Area

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EDITOR

The Rev. Paul N. Jewett, 26-28 Main St.,
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SEPTEMBER, 1967

Church in Education Is Church in Mission



Ray Lanterman Photo

North Jersey's Matheny School children are intrigued by story and teacher as Gladstone layman, Dr. Robert Fortenbaugh, a research chemist for Cyanamid on weekdays, handles with reverence the more elementary things: Life and God's love.

New Programs in Both Conferences Challenge Sunday-School Stereotype—All Ages Affected

When does the church educate?

A past generation would have been content to say: Sunday mornings, one hour a week, through the Sunday school.

In our highly mobile culture, with its respect for what is brief, has impact, and works, the image of the church school is changing. In a score of communities scattered across both the NNJ and SNJ Conferences new methods and materials, new study groups and time schedules suggest that education is a proper field for the practice of the church's mission.

At Haddonfield Methodist, Dr. Charles A. Sayre, pastor, announces that 40 groups of about 15 adults each will be using *Man's Search for Meaningful Faith* edited by Harold D. Minor, on Sunday and Wednesday evenings beginning this month. Enrollment in the groups will be based on congenial interests rather than neighborhood location. Discussion of films and introduction to "jazz-worship" are planned among other innovations this year. Miss Elizabeth Eggleston is director of Christian education.

Christ Church, East Rutherford, is asking all adults to join study groups sponsored by commissions of the local church and using the following texts: *That the World May Believe* (missions), *The Comfortable Pew* (education), *Where in the World?* (membership), *Liturgy Coming to Life*

(worship), *The Gospel According to Peanuts* (stewardship), and *Doing the Truth* (Christian social concerns). The groups will meet on various nights once a month. The Rev. Charles H. Straut, Jr., is pastor.

At Blairstown in northwest Jersey an experiment begun a year ago by church-school leaders with Pastor Charles W. Miller, Jr., is being continued and possibly expanded by his successor, the Rev. Douglas S. Miller. It could be called Thursday Sunday school. The church bus picks up children at school. They meet in the usual Methodist groups from nursery-kindergarten through eighth grade from 3:30 to 5 p.m. A separate church nursery and new adult group may be put into the Sunday morning schedule.

EDITOR'S NOTE: See August issue of *The Church School* for more about this, told by NNJ Conference Education Secretary D. F. Dorchester.)

Several ventures which may possibly be continued after initial success, but on which no comment could be secured from vacationing leaders, include the following:

A Friday evening MYF program at Caldwell, a Wednesday and Thursday experiment begun by former minister Donald H. Brown at Hilton Church in Maple-

(Continued on page A-2)

Parish Takes Story of Jesus to Handicapped Children

As New Jersey children trip back to church school from Sandy Hook, Camp Mosquito, Aunt Sue's, or Expo '67, five dedicated Gladstone Methodist teachers continue nonstop their Sunday morning sessions at nearby Matheny School for Cerebral Palsied Children. Here, summer or winter, eager youngsters await their own special Sunday-school class.

Located atop one of northern New Jersey's rolling hills overlooking picturesque Morris and Somerset Counties, the nonprofit Matheny school is a cheerful, modern, and very specialized residential treatment center to which children from all parts of the United States and various other countries come for help. All 80 children of the present school family are physically handicapped, and many are blind or deaf or unable to speak intelligibly.

What's Your Handicap?

"The hardest job is not to attain our physical best but to learn the gracious way to bear the handicap; to accept imperfection with poise and dignity and yet strive for that perfection; to admire and respect the abilities of others without feeling sorry for one's self; and to meet the world with something to offer rather than to ask concessions."

—The Matheny School

Believing, however, that "all children have dignity and are entitled to maximum developmental opportunities," the school's founders Walter and Marguerite Matheny treat every aspect of the child, offering social and religious experiences along with excellent programs in specialized education, speech, and occupational and physical therapy.

For more than 10 years, Gladstone Methodist Church members have helped in this program primarily by providing Sunday school for Protestant children there. A special project of the education commission, the program features use of regular Methodist church-school materials enriched with music, art, and worship

(Continued on page A-2)

NEW PROGRAMS

(Continued from page A-1)

wood, and a Saturday school organized by the Rev. Dean A. Lanning at Mountain View in Wayne.

A Saturday friendship school begun at Jersey City's Inner-City Mission, now Lafayette Church, nine years ago, resumes under the leadership of the Rev. Ismael Garcia, after a busy "Summer in the City" program.

CHURCH IN EDUCATION

(Continued from page A-1)

aids. Headed by Dr. Robert Fortenbaugh, the present teaching team includes Miss Jeanne Fortenbaugh, Miss Alice Goodwin, Mrs. Donald Kelly, and Mrs. George Price. In addition, a number of parishioners work as weekday volunteers, and their pastor, the Rev. Bruce M. Stephens, cooperates with other local ministers in conducting periodic worship services.

Commenting on the program, Mr. Stephens stated: "Strange as it may seem, many of these children, who seemingly have much less to thank God for, love Him more deeply and are more grateful for what abilities they do have than children without these handicaps. . . . It is then little wonder that our members are interested in sharing God's love with these children."



Ray Lanterman Photo

Gladstone Methodist Pastor Bruce M. Stephens conducts a service of worship in Matheny's Charles E. Hughes Memorial Chapel.

THE BISHOP'S MESSAGE

Our Ministry to the Campus

Young people from practically every church in the area are either on their way to some college campus or have already arrived. The big question is: Will their churches follow them there, and if so, to what extent, and in what form? This can be answered in different ways at different colleges by different churches. But, unfortunately, the general answer is likely to be that "the following" is afar off. The reason is not due entirely to any lack of interest in the students. It is more that the church has not yet worked out a successful way of doing it.



The urgent need for greater understanding of the problems, purposes, and possibilities in making a Christian impact on the college campus has been brought to focus by a report of the Division of Higher Education on the Campus Ministry. Similar studies have been made also by other agencies. But the question does not yield either to easy analyses or simple solutions. There are many imponderables. But there are also tremendous opportunities for the church to make its witness felt among the people who will contribute significantly toward the shape of the future.

We can no longer think of this ministry as a campus residence venture, for a large number of students are attending commuter colleges. The task, therefore, becomes twofold. On the one hand, greater consideration must be given to ways of making their ministry more effective on campuses where students reside. And on the other hand, the church must face more seriously its responsibility for the ministry to those students who are commuters.

It would be a sad commentary on the church for it to be recorded that these young people have been marked off as dissidents, and ignored or opposed. Many of them are desperately seeking identification in depth with the call of conscience and high purpose. The fact that some become frustrated, apathetic, and even hostile in the midst of the style of life to which most of us are comfortably accustomed, is not necessarily to be held against them. The emergence of new forms dealt with creatively could prove a blessing. Our responsibility is to help these young people find meaning within the framework of the Christian faith.

On the residence college campus, the day of the denominational approach is over, and this fact is being increasingly recognized. But the ecumenical approach is handicapped so frequently by the lack of clear definitions, effective organization, anemic financial support, or some other consideration. We have much to learn in the process of making the venture effective.

The dichotomy between town and gown has frequently set up a similar one between campus ministry and the local church. But the campus ministry rightly understood and rightly directed is the ministry of the church in which the total church has a great stake. Lines of communication must be opened immediately between the local church and the campus ministry. But there should not be merely communication: there should also be community. While the local church does not control the campus ministry, the collegiality between church and campus should be highly evident.

The ministry to the commuter student poses a different factor. These students are the responsibility of the local church, and the local church should be seeking more effective ways of ministering to them.

This matter is of great concern to the newly formed area Commission on Higher Education. The commission will need the participation of every pastor and every church. This is an important ministry. We dare not treat it lightly.

PRINCE A. TAYLOR, JR.

Ray Lanterman Photo



Checking the roll, Mrs. Donald Kelly discovers that those Matheny children who attend the Protestant service are present most of the time. Ready for use nearby is the record player, a delight especially to the youngsters who are blind.

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'World Religions,' 'Japan' Summer Study Themes



Catholic lecturer Msgr. Henry G. J. Beck and team coordinator Mrs. Fred Bergen at NNJ Mission School, Madison.



Drew University student Yohko Odagaki demonstrates Japanese art of Origami for well-oriented NNJ school classmates.

Silver Bay Conference Draws 30 From Area

It's a nondenominational assembly resort owned by the YMCA, but from the throngs of Methodists and EUBs at Silver Bay this year, you'd have thought the Wesleyans owned the place. They constituted almost three out of every four persons attending the Christian World Mission, July 6 to 12.

The program at the assembly grounds on upper Lake George, N.Y., has been attractive for many years, but NNJ Conference missionary secretary, Harold B. Wright, Jr., and Board of Missions executive secretary, Harry W. Goodrich, agreed that of recent conferences this was one of the best.

New Jersey Area people apparently anticipated this, as they provided around 30 enrollees from the two conferences.

Contributing to the stimulating study

of *Christ and the Faiths of Men* and *Japan* through training workshops for adult leaders and teachers of children and youth were Methodists Dr. Tracey K. Jones, Jr., just back from an on-the-spot study, with other church executives, of Viet Nam; Stanford University YWCA director Miriam Brattain; overseas relief director Dr. J. Harry Haines; study materials author the Rev. Donald E. Struchen; and Haruko Gamblin, wife of Paterson Pastor Arthur E. Gamblin, missionary on leave.

Bible study in connection with the conference was led by former New Brunswick Theological Seminary president, Dr. Justin Vander Kolk. Two Roman Catholic priests, Fr. David J. Bowman, S.J., and Fr. Thomas Comber, took part in ecumenical discussions.

Schools of Christian Mission Held At Madison and Pennington

For the first time encouraging evening attendance of leaders from nearby churches, the Schools of Christian Mission held in both conferences enlarged participation this summer.

At Drew University in Madison the NNJ school featured classes led by Dr. Paul Clasper, Mrs. Charles Pratt, former missionary; the Rev. Arthur Gamblin, and Mrs. Emil Hartl, on *Our Own Faith*, *The Community, Japan*, and *Ecumenicity*. Mrs. F. J. Feely, Jr., was in charge of leadership emphasis and Mrs. John Griffith conducted the Bible study. Mrs. Fred Bergen was "team coordinator" of evening plenary sessions at Madison.

With *Gathered Into One* as a theme, the joint program of the conference WSCS and Board of Missions in south Jersey was held at the Pennington School.

Instructors in the four courses of study were: Mrs. Arville Gilmore, Dr. Ernest V. May, Dr. T. T. Brumbaugh, and the Rev. and Mrs. Lloyd Applegate. Team coordinator was Mrs. E. Emerson Gardiner and leadership development chairman was Mrs. Darwin Schmidt. Mrs. James Brogdon and the Rev. Donald Phillips, Jr., served as assistants to the summer-school dean, Mrs. H. W. Bland Detwiler. The Rev. J. Swain Houtain was in charge of visual aids.

As usual visitors to the Silver Bay Conference had a hard time telling what meant the most to them: The quality of experienced and articulate churchmen who guided their thinking, the frankly Christian and enjoyably refined atmosphere, the beauty of scenery and bracing temperatures, the long porches, creaking rockers and quiet conversation, or delighted squeals of the "wee woozels" (smallest of the small fry) who were getting the feel of faith before knowing about missions.



On spacious grounds of Silver Bay, members of NNJ Conference delegation confer with Dr. Tracey K. Jones, Jr., executive secretary of the Division of World Missions. Above, left to right, are: The Revs. Harold B. Wright, Jr., Julius Brasher, Dr. Jones, the Revs. George Watt, Jr., and Harry W. Goodrich.



The Pennington gym decor may be 18th-century coffeehouse, but the spirit is contemporary as Spanish-speaking congregation parsonage wives lead SNJ women in "Dios Cuida de Ti"—"God Takes Care of You"—at SNJ Mission School. The two directors are Mrs. C. Julio Gomez and Mrs. Francisco Sanfiel.



Dr. Smith



Bishop Mathews



Mr. Conklin



Mr. Kaslow

Lake Junaluska, N.C., was the site in early summer of discussions between Roman Catholics and Methodists on *The Presence of the Holy Spirit in Individuals and the Church*. NNJ Conference member Dr. Eugene L. Smith, executive secretary for the U.S. in the World Council of Churches, and the Rev. Chester A. Pennington, former NNJ minister now at Hennepin Avenue Church, Minneapolis, Minn., were among a dozen Methodist representatives who agreed that "a hopeful basis of future dialogue" had been found.

The office of Marshall Monroe, Milltown, SNJ, lay leader and national Boy Scout executive, reports nearly 400 boys from Region 2—NJ, NY, and Puerto Rico—will be among those attending from more than 100 countries

the 12th World Jamboree of Boy Scouts at Farragut State Park, Idaho, August 1 through 9. On Sunday, August 6, the Protestants among them may attend worship and hear as guest speaker Bishop James K. Mathews of the Boston Area.

Methodists of Western NC have voted to underwrite \$100,000 in Advance Specials to honor the memory of the late Dr. George W. Harley, pioneer medical missionary to Liberia, who before his retirement there in 1960 had started a hospital, school, leprosarium, sawmill, nurse training school, and church at Ganta.

New superintendent of Wesley Manor in Ocean City, one of three branches of The Methodist Church Homes of New Jersey, is the Rev. Edward D. Conklin, former pastor of the Methodist church in Somerville, NJ.

Dr. Edward W. Seay, president of Centenary College for Women, has announced the receipt of two grants totaling \$14,496 for library materials and toward establishing a language laboratory. Source of just under half was the College Library Resources Program of the U.S. Department of Health, Education and Welfare. The larger part came from the Methodist General Board of Education.

New president of the Religious Research Association is the Rev. George W. Kaslow, Jr., of the Department of Research and Survey, National Division of Missions, Board of Missions, in Philadelphia, Pa. Previously Mr. Kaslow was executive director of MAP—New York Metropolitan Area Planning Commission of The Methodist Church.

You Said It!

"If we are really going to be God's people we must know much more than either the high school or a college teaches us. We need to know that we must learn the wonderful lessons of living as a part of God's family on God's earth."

—G. Stanley McCleave, Pastor
Central Church, Bridgeton (SNJ)

"Jesus wasn't one for passing the buck. He could have told the disciples, 'Now I'd like one of you to get a basin of water and a towel and wash the other men's feet. Then I'd like to tell you a little story.' But no, he himself took towel and basin and washed the disciples' feet. I think He wants us to follow his example."

—W. R. Beppeler
Assoc. lay leader, SNJ Conf.

Methodists Lead in Efforts To Aid City in Torment

With no parishioners reported injured or held by police, and no church property damaged, The Methodist Church remains as deeply involved in the fate of Newark, the state's largest city, as any religious institution.

Five congregations—two predominantly white, two all-Negro, and one predominantly Negro but with interracial leadership and some white members—are in the area racked by mob violence in mid-July. The latter church, Trinity, was the home of the Clinton Hill Project begun some 10 years ago. During that time no other church in the city has initiated more organizations for purposes of civic improvement or housed more events to promote fellowship than Trinity Church.

At the time the long-pent-up storm of frustration broke in bloodshed over the city, Trinity was "home base" for a U.S.-2 and four VISTA workers. A boys' club, day camp, coffeehouse, and other projects were busy as usual. Its pastor, the Rev. Joseph Helle, Jr., had proven rapport with the community. Its associate minister, the Rev. Kim Jefferson, was in his fourth year as executive director of the Greater Newark Council of Churches—on loan from and paid by The Methodist Church.

As the five-day violence subsided and soul-searching and accusation ensued, a Committee of Concern was one of the groups organized among white and Negro clergy, with District Superintendent L. H. Richards as its spokesman, to review the causes and try to restore communication and confidence.

Gov. Richard J. Hughes has appointed Bishop Prince A. Taylor, Jr., to serve on a "blue ribbon" advisory committee to study the causes of the rioting, which spread to Plainfield and other communities, and to consider accusations of police and National Guard brutality.

Behind them up Clinton Ave. and around Trinity Church, violence had swirled the night before. Ahead across Bergen St. shuffled a hostile crowd. The line of National Guardsmen with fixed bayonets, standing in shattered Newark, says with more eloquence than words that for many Americans life is still divided by unyielding lines—between yours and mine, free and half-free, today and tomorrow.



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Profs Ponder: If Luther Were Living Today . . .



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Martin Luther nailed up on door of castle church at Wittenberg 450 years ago his 95 theses to debate Catholic practices of that time.

Seek Human Rights Support

Three representatives of the NJ Area have returned from a 10-day National Seminar of the Woman's Division, in Kansas City, Mo., to press for support of its findings and recommendations.

Mrs. Arville W. Gilmore, president of the NE Jurisdiction WSCS, and Mrs. Harvey W. Winn, secretary of Christian Social Relations for the SNJ organization, were to promote understanding of the views in south Jersey. Mrs. John Erway of Denville represented the NNJ Woman's Society.

Antiwar and antidiscrimination views were being referred by the 160 delegates to a December meeting of the Woman's Division hopefully in time to influence public thinking and political policy in 1968.

Linn Sent to Princeton Campus

New minister to Methodist students on the Princeton University campus is the Rev. Theodore T. Linn, formerly of the Quakertown, NNJ, Church.

Mr. Linn received his B.D. from Drew, where he continues graduate work.

Find Church Has Changed But Basic Issues Remain

"Does the church still need reforming? Is the current 'renewal' trend achieving that same purpose?"

With the approach of the anniversary of Martin Luther's historic challenge to church practice in his time, TOGETHER's New Jersey Area News Edition editor asked three faculty members at Drew University to suggest a solution for that problem by updating Luther's protest.

Asked "What would Luther propose to debate if he were teaching today?" were: Dr. Harold A. Brack (rhymes with "rock"), associate professor of speech and homiletics; Dr. H. Gordon Harland, professor of church history; and Dr. Bard Thompson, also professor of church history.

Man-to-God Relationship

Dr. Harland called the appraisal of man's relationship to God by all the great reformers of the 14th to 16th centuries "a remarkable clarification." In present terminology Dr. Brack imagined Luther might tell modern churchmen, "Pray to be convicted of sin and confess that sin before you can contribute to the renewal of others."

The church in Luther's day presumed to have a "treasury of merit" created by saintly deeds on which persons needing special consideration might "draw" if they satisfied clergy requirements. While admitting that repentance, confession, self-denial and deeds of mercy constitute the



Methodist Information Photo

How it might be done today: Secretary Mrs. Thomas Hallam, wife of a Drew theological student, posts course and discussion subjects on bulletin board in Seminary Hall, Madison, N.J.

"coin of the realm" in the kingdom of God, Dr. Brack warned that "money given to feed the hungry and clothe the naked will contribute to purchase stained-glass windows and plush carpeting. . . . To

(Continued on page A-4)



Senior Studios

South Jersey's MYF Weekend at Ocean City was a huge success for 1,600 youngsters and dozens of weather-worried counselors. More than 200 indicated interest in full-time Christian service careers. Getting through to the tune-agers in a "coffeehouse" at First Church is folk singer-guitarist Eddie Kilbourne, one of a half-dozen headliners.

NEWSMAKERS: AUTUMN '67



Mr. Hogan



Miss Slocum



Dr. Geyer



Mr. Burns

Speaker at the first annual dinner of the Methodist Homes of NJ at the Neptune Inn, Paramus, was the Rev. Richard D. Jones, former pastor in north Jersey. He now heads the Canadian Council of Christians and Jews.

"Change!" will be the theme of the Methodist Conference on Christian Education in Dallas, November 6 to 10. Princeton layman, E. C. Hogan, Jr., assistant director of National Protestant Service for the Boy Scouts of America, will be a leader.

Salem College, Salem, W.Va., has a new faculty member, Dr. Robert P. Markham, formerly of Hillside, N.J. Dr. Markham, a special secretary in the translation department of the American Bible Society for eight years, taught the adult Bible class in his home church and helped in community Scouting and YMCA programs.

Holly Slocum of West Grove Church in Neptune, SNJ, has been selected as one of 10 students from Montclair State College to represent the school at a university in Copenhagen, Denmark, beginning in January.

At the 40th anniversary banquet of Asbury-Merchantville, Dr. Wyatt T. Walker, once a Student Christian Leadership Conference organizer, and more recently an assistant to Gov. Nelson Rockefeller, was guest speaker. The Rev. Charles Cannon is pastor.

Among 29 young men and women who have begun two years of missionary service in the U.S. is Alice Carolyn Huber, member of the Williamstown, SNJ, Church. She will serve at the David and Margaret Home for Children in LaVerne, Calif.

According to announcement by headmaster, Dr. Charles R. Smythe, Pennington School's new guidance director is Larry L. Garrett.

Chapel speaker at Centenary College for Women in Hackettstown, November 2, is Dr. Alan Geyer, director, for the United Church of Christ, of its international relations program, and a member of the NNJ Annual Conference.

Mrs. Prince A. Taylor, Jr., addressed the WSCS of Butler, NNJ, at its first fall meeting, showing slides of Methodist work in Liberia.

High note of biennial convention of the National Fellowship of Methodist Musicians was the election of three NJ ministers of music to top leadership spots. The trio: William K. Burns of Morrow Memorial, Mapplewood, president; Phillip R. Dietterich of First Church, Westfield, vice-president; and Charles Davis of First Church, Summit, NE Jurisdictional representative.

Happy One-Hundredth!



Komorowicz

"That Time" has arrived for Westville, in SNJ's Camden District: The 100th Anniversary. TOGETHER congratulates the church on the reverent care of its properties (see above) and celebration events planned for October 22 by Pastor Wilbert S. Hoffman.

NOTEWORTHY—St. John's in Hazlet, SNJ, has organized a new School of Music and published a brochure for all the choirs.

BACK ON AMERICAN ROAD—Famed retired missionary to India, Dr. E. Stanley Jones, will conduct a Spiritual Crusade at Cape May and Wildwood, SNJ, in December.

CHALK TALK AT DOVER—NNJ's Western District Superintendent J. M. Odenwelder called in clergy and laymen for training and a fall push at Dover, October 1.

AAA-DINNER at Morristown, NNJ, is no free-wheeling affair. Being the Annual Acolyte Award Dinner, held a few weeks ago, it recognized the faithfulness and competence of 30 lads of the parish. Top-lyte of the group was Kenneth Beck, who has served for five years.

TIE-IN—We have to hand it to the Mantua, SNJ, Youth Fellowship. Their fall plans included two activities which must have been related: Going horseback riding and visiting a nursing home.

mission on Public Relations a 13-minute technicolor film intended for use by official boards and various kinds of workshops on the importance of public relations. Film title: *As Others See Us*.

Wonder Window—a 13-week color TV series for the four- to seven-year-old and his parents, is available for use on cooperating TV stations from TRAFCO at 1525 McGavock St., Nashville, Tenn.

In use on 320 stations in 47 states for the past 10 months is the five-minute radio program, *American Profile*. It will be aired soon on the Voice of America network.

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Jersey 'P.K.' in New Phono-Film Fare

Joy Holloway, Methodist "P.K." (Preacher's Kid) whose father, the Rev. Parker B. Holloway, was longtime pastor at Madison, NNJ, is a short-term missionary in the jungles of Bolivia. Teaching an Aymara Indian woman to read is typical of her work there, which is described in a new filmstrip, *Poor Man on a Throne*. LIT-LIT, Room 670 at 475 Riverside Dr., New York, N.Y., sells or rents the film for promotion of missions.

Methodist-produced but with other strong support is a new 22-minute black-

AT RIGHT: Joy Holloway, formerly of Madison, N.J., and one of her students.

You Said It!

• "Today more than ever we need to lift up the idea of the 'gentleman.' It conveys respect for the opinions of others no matter how much we disagree. And it points to the common agreement that differences of opinion will be settled without resort to violence. It is at the heart of everything we mean (by) 'Christian civilization.'"

—CHARLES A. SAYRE, Pastor
Haddonfield, SNJ

• "It is important that two things be said concerning the new adult study material: One, it is challenging, and designed to make adults think seriously about their faith; two, it is so written that it does not require a graduate degree to comprehend it."

—CHARLES F. POST, Pastor
Butler, NNJ

• "The National Seminar of the Woman's Division is asking us to defend the right of dissent, oppose reactionary antiriot legislation, and work for ratification of the UN covenants on slavery, forced labor, genocide, and women's rights. So we should, but honest support of these will require some education in our churches, too."

—MRS. HARVEY W. WINN, Trenton
Secretary, Christian Social Relations,
WCS, SNJ

• "I think political issues are relatively unimportant—it's just the moral issue of killing people; killing the innocent who are not even Communist and not our enemies. It should bother everyone. And you shouldn't close your eyes to it, but I think that's what a lot of people are doing."

—TOM BROWN, MYF member
Hilton, Maplewood, NNJ
(In *Youth* magazine)

• "Someone has wisely said that three ships bear the freight of the living church. Worship carries us into the presence of God. Fellowship brings us close to one

Country Church Scores: One Home, Two to Go

Ministry and Missions Benefit From College Climate of Concern

How can a rural church with fewer than 100 members and a budget of less than \$10,000 produce three young people for full-time Christian service in about half-a-dozen years? Possibly the answer deserves a survey of a 100 such situations across the land—if you could find them—but one church, Asbury, linked with Norton and Glen Gardner in a Southern District circuit in the NNJ Conference, offers at least some clues.

The story was almost "off-hand." Somebody was back from Korea and, oh, yes, two were also going to seminary in a few days. That was enough to send *TOGETHER* picture-snapping out Rt. 22 and four miles up another road to Asbury.

The service was friendly-formal (to coin a phrase) and attendance not bulging but not bad for a late-summer, rainy morning. A sermon, aptly dealing with *Temptation* in today's words and thought forms, a solo by a young man, a classic anthem by a junior-high choir singing two-part harmony. Was this the spiritual seed bed? After a round of handshakes came the facts in the case.

Elaine Renigar was just back from a five-year term for the Board of Missions at Taejon, Korea, Junior College for Kindergarten Teachers. She had prepared for service at Nyack Missionary College and Scarritt College for Christian Workers.

Paul Rounsville, son of Mr. and Mrs. Henry Rounsville, had just received his A.B. from Lycoming College (Methodist) and would be entering Drew Theological School.

Carol Anderson, daughter of Mr. and Mrs. W. C. Anderson, also had attended Lycoming but was planning to study theology at the Harvard-related Episcopal Seminary in Cambridge, Mass.

Could they account for Asbury's "bumper crop" of theologues from such limited acreage?

"We had an especially vital MYF for

another. And Stewardship is the ship by which we share the wealth of our faith with a needy world."

—HARVEY VAN SCIVER, Pastor
First Church, Atlantic Highlands



Town and church are named for the bishop who laid the cornerstone in 1796. Present building is third one on this site.

several years," said Paul, "and a former pastor, Matt Labriola, had tremendous influence."

"At Lycoming," Carol added, "we got into the tutoring program, and I guess we'd give Prof. J. Preston Cole the main credit for guiding us toward full-time service."

"Then there was our local church," Elaine thought. "Everybody went to everything, Sunday school, church, MYF, etc."

One more question for Paul (the morning soloist, it turned out): "What about the choir? Were you in that, too?"

He grinned. "What else? Everybody who grew up here in the past 20 years came up through the choir."



ABOVE: Asbury's junior choir, directed by Mrs. Marilyn Koch, top, l. to r.: Deborah Seifert, Susan Peters, Marilyn Koch, Kenneth Hansen, Deborah Hansen, Jamie O'Hay, Robin Woolf, Mitchell Nyenhouse. Bottom: Cheryl Koch, Joanne Sigler, Kurt Nyenhouse, Kim O'Hay, Peggy Honecker, Cindy Glessmen. CENTER:



For the past 22 years Mrs. Alfred Renigar has been organist at Asbury, and most of that time director of its changing choir of juniors and intermediates. ABOVE RIGHT: Among its "graduates," are theologues Paul Rounsville and Carol Anderson, missionary Elaine Renigar. Proud stand-beside is Pastor Randall Bean.



Profs Ponder: If Luther Were Alive . . .

(Continued from page A-1)

presume that an altar cross is as effectual as Christ's cross is blasphemy."

Faith Value

The by-word of the Reformation had been "justification by faith." What did such faith mean today? Dr. Harland defined it as "a total commitment of self—not simply assent to doctrines, nor a disposition we ought to have—but complete trust, confidence in and commitment to the God of the cross." He asked whether this meaning of faith shapes preaching from the pulpit and the life of the Christian community.

The New Priest-Witness

Dr. Thompson questioned the church's commitment to "a religion of all believers, so vital and serious that men will carry it into the world as priests to their neighbors . . ." Dr. Harland had a word of caution about the "priesthood of all believers." "It did not mean that everyone was his own priest (but that) every believer was given the glorious opportunity and responsibility to exercise a redemptive ministry to his neighbor."

"Luther would say to us today," Dr. Harland concluded, "Are you, in today's church, such a priesthood?"

Our Good News

The gospel (or "good news") was pictured by Dr. Harland as a "great, joyous thing" but he asked of it, "What is the 'shape' of your message of God's judging . . . , and transforming love?"

Dr. Thompson thought Luther's gospel would not describe what man could do for himself, but what God had done for us in Jesus Christ. Even so, Dr. Brack added, this would not comfort and console, but offer suffering and indignation. He was willing to be specific: "The gospel is hated because it says that those who are first in the worldly church shall be last in God's kingdom. But the worldly church is loved because it gives offices and honors to those who shall be last in God's kingdom."

ACADEMIC GUIDES IN LUTHER LAND



Dr. Thompson



Dr. Brack



Dr. Harland

Native of Pennsylvania, Dr. Bard Thompson attended Haverford College, got his bachelor of divinity degree from Union Theological Seminary, and his doctor of philosophy degree from Columbia University. Before coming to Drew in 1964 he had taught at Emory U., Candler School of Theology, and Vanderbilt. His *Liturgies of the Western Church* was published by the World Publishing Co., N.Y.

Dr. Harold A. Brack received an A.B. from Augustana, his B.D. from Garrett Seminary, and the M.A. and Ph.D. degrees from Northwestern U. Among his publications by Prentiss-Hall (Englewood Cliffs, N.J.) are two collaborative writings, *Public Speaking and Discussion for Religious Leaders* and *Effective Oral Interpretation for Religious Leaders*.

Manitoba, Canada, was the birthplace of Dr. H. Gordon Harland. He studied at the University of Manitoba and taught at United College—a theological school—in Winnipeg, Canada. His doctorate of philosophy was received from Drew. A book he authored, *The Thought of Reinhold Niebuhr*, published by Oxford U. Press, 1960.

Media and Message

Dr. Thompson had a closing challenge for today's churchmen. "Is the church prepared to remove those symbols in her corporate life which are sentimental or ambiguous, or even contradictory to the gospel, and to seek out new forms which will express the gospel with simplicity and power?"

Presuming that symbols mean "things that represent or suggest other things," TOGETHER pressed for more, "What symbols? Liturgies, mythologies, thought forms such as 'Savior,' familiar expressions like 'conversion,' symbols should be re-evaluated."

TOGETHER's *Area News* editor came away wishing he might tack up a few debatables himself, not on the castle door but the supermarket bulletin board, like: "Who is handing out indulgences today—the church, or church member panting after the artistically notorious? And why do we prefer moaning messiahs with

flowers in their hair to the more disturbing prophets with thorns on their heads?"

Consecrate Education Unit

Church Builders gifts, 3,100 of them at \$10 each, have helped put Methodism on the map at Bridgewater, in the Southern District of Northern New Jersey Annual Conference.

Bishop Taylor, assisted by Superintendent George Watt, Jr., and conference Board of Missions executive Harry W. Goodrich, with Pastor Albert Allinger and key laymen, officially designated a first education unit for worship October 8.

It was pointed out that Church Builders support also had aided projects at Kinnelon, Good Shepherd in Jersey City, and Lafayette (Jersey City Inner-City Mission).

Having put \$50,000 themselves into their church, Bridgewater members launched a new effort the following Sunday for \$60,000 more. It was a short celebration!



Proud moment after vision, sacrifice, and work. Bridgewater leaders here, l. to r.: Official board chairman, Robert W. Heisler; board of trustees chairman, Dr. Irving Oneson; building committee chairman, Stanley L. Gorski; and Dr. Albert Allinger, pastor.



Neighborhood kids look over friendly "come on in" at Bridgewater's first unit, an educational building in NNJ's Southern District on opening day. Bikettes above, l. to r., are: Pat and Lisa Lare, and Paula de Shirbini.

